NOTES ON CHRISTIAN DOCTRINE

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BY THE

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London
KEGAN PAUL, TRENCH, TRÜBNER AND CO., LTD.

New York, Cincinnati, Chicago
BENZIGER BROTHERS

1896

PREFACE

THE following "Notes on Christian Doctrine" are notes from which, about forty years ago, I gave Lectures on Christian Doctrine to the Students at Hammersmith Training College. I endeavoured to put into a small compass as many Theological truths, dogmatic and moral, as circumstances permitted. I have done my best, both then and in a recent revision, to make them exact and correct. How far I have succeeded it is for others to judge.

His Eminence the Cardinal Archbishop, in whose Diocese the work is published, has graciously allowed me to prefix his "Imprimatur," without any further censorship. I alone, therefore, am responsible for any faults which may be found in the book. It only remains for me to add, that I humbly submit every statement in it to the judgment of Holy Church.

✠ EDWARD, BISHOP OF NOTTINGHAM.

Feast of the Assumption, 1896.

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PART I.

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ON FAITH

I. An act of Divine faith is an act of the understanding, commanded by the will, whereby we firmly assent, explicitly or implicitly, to all those truths which God has revealed, or which He has proposed for our belief with *sufficient* motives of credibility, such as are all those truths which are defined as articles of faith by the Roman Catholic Church; because God, who has revealed them, is the Sovereign Truth, and cannot deceive nor be deceived.

1. An act of Divine faith relies on the testimony of God; an act of human faith on the testimony of man.

2. It is an act of the understanding, because it is a judgment, which is an intellectual act.

3. An act of faith is not a necessary act, but one which is free, and depends on the will; because its objects are not evident truths, but obscure truths believed on the testimony of God.

4. The first essential quality of an act of Divine

faith is that it should be firm, *i.e.* excluding all wilful doubt.

5. The second essential quality of an act of Divine faith is that it should be entire, *i.e.* it should be an *assent*, explicit or implicit, to *all* those truths without exception which God has revealed, and which He has proposed for our belief, with motives of credibility sufficient to induce an obligation of believing, such as are all those truths which are defined as articles of faith by the Roman Catholic Church.

6. Whoever pertinaciously rejects any one doctrine defined by the Church does not believe the others with Divine faith, or he would be ready equally to believe all, as all are equally revealed by God, and sufficiently proposed through the Church.

7. An act of faith assents explicitly when it assents to a truth directly in itself.

8. It assents implicitly, when it assents to a truth indirectly, by assenting to some other truth, or to some class of truths in which it is contained.

9. Motives of credibility are Divine marks or evidences showing that the truths proposed are really revealed by God, such as miracles, the marks of the Church, etc.

10. Motives of credibility sufficient to induce an obligation of believing are such as no one who fully considers them can reasonably or prudently refuse to accept as proof.

11. The evidences of the Roman Catholic Church are sufficient motives of credibility, so that no one to whom they have been sufficiently proposed can refuse to accept her teaching, as a binding rule of faith, without sin.

12. The object of an act of Divine faith is primarily God Himself; secondarily, all other truths revealed by Him.

13. The motive of an act of Divine faith is the veracity of God, who cannot deceive, nor be deceived.

II. In order to make an act of Divine faith, three things are required:

(1) Motives of credibility;

(2) Divine grace assisting both understanding and will;

(3) A state of being which does not exclude it.

1. An act of faith cannot be made by the damned, for want of grace. It cannot be made by the blessed, because they see God. It can be made by men on earth, and by the souls in Purgatory.

III. The virtue of faith is an infused supernatural habit inclining us to make acts of faith.

1. It is infused into infants by the Sacrament of Baptism.

2. It is infused into adults when they make an act of faith by the help of actual grace.

3. It is capable of being continually increased, through acts of faith, and through the increase of habitual grace.

4. It is lost by an act of heresy, which is a pertinacious disbelief or doubt in a baptised person of any article of faith.

IV. Without faith no one can please God, or be saved.

1. An infant is saved with the virtue of faith. An adult must have made an act of faith, and that explicitly in regard at least to the two truths, that God is, and that He rewards and punishes supernaturally. Some say also as regards the Holy Trinity and the Atonement.

V. The obligatory rule of faith is the definition of the Catholic Church.

1. Many things are revealed which the Church has not defined. They are part of the objects of faith, but need not be believed if anyone reasonably thinks them not certainly proposed. When the Church defines he can no longer reasonably think so.

Scripture and Tradition are rules of faith, but not necessarily binding rules, since a man might

reasonably think some of the truths contained in them not sufficiently proposed.

The definitions of the Church form a binding rule of faith.

VI. Creeds are short summaries containing the principal doctrines revealed by God and defined by the Church. The four principal ones are: The Apostles' Creed; the Nicene Creed; the Creed of S. Athanasius; and the Profession of Faith of Pope Pius IV., to which one or two additions have been recently made.

In defining new dogmas, and embodying them in creeds, the Church does not teach new doctrines, but only gives a new sanction and obligation to what she has previously taught.

ON GOD

I. God is a spirit, who alone exists of Himself, and is infinite in all perfections.

1. A spirit is a being which thinks and wills; which is not composed of a number of parts, but is one simple substance; and which is therefore inaccessible to any of our material and complex organs of sense.

2. God exists of Himself; that is, He has no cause, and is not a contingent or dependent being; but He exists necessarily, and is Himself, independently of anything else, the fulness of all being and of all perfection.

He is not the author or cause of Himself: He has no cause.

He alone exists of Himself, since all other beings are contingent, *i.e.* might either be or not be; and dependent, *i.e.* could neither begin nor continue to exist without God to cause them.

3. God is infinite in all perfections, because His Being, existing necessarily, is therefore without any limit of place, or time, or kind, or degree. It is Itself infinite perfection, in which all created

perfections have their cause, their pattern, and their end.

II. God is said to have attributes or perfections, because His infinite Being is necessarily viewed by us under various aspects, and is equivalent to all the various kinds and degrees of perfection which we can conceive of.

An attribute of God is therefore properly God Himself, considered as equivalent to, and more than equivalent to, our idea of the fulness of that perfection which the attribute implies.

III. Some of God's attributes are perfections conceived of by the denial of imperfections, and are therefore called negative attributes: others are perfections conceived of as positive qualities, and are therefore called positive attributes.

The former represent God more adequately, but more vaguely than the latter.

1. The principal negative attributes of God are:

Aseity, Simplicity, Infinity, Immutability, Eternity, Immensity.

(*a*) Aseity, is the having no cause.

(*b*) Infinity, is the having no limit.

These attributes appear most directly to distinguish God from creatures, and to answer best to the question, What is God?

They are therefore commonly named in the answer to that question, and are conceived of as if they were God's essence, the other attributes being conceived of as qualities belonging to the essence.

(*c*) Simplicity is the being in no way composed.

There is no composition in God, either of distinct parts, or of essence and attributes, or of agent and act.

He is not composed of three Persons, but the three Persons are identical in nature, opposed in personality.

(*d*) Immutability, is the admitting no change.

God does not feel or act at one time in one way, at another in another. He is His own act, one and unchanging, producing infinitely varied effects.

(*e*) Eternity, is the having no limit in duration.

God's duration has no beginning or end, no past or future: it is one unchanging present.

(*f*) Immensity, is the having no limit of place.

God necessarily exists whole and entire in every place and in every substance.

2. The principal positive attributes of God are:

Omnipotence, Wisdom, Truth, Goodness, Holiness, Love, Dominion, Providence, Mercy, Justice, Freedom.

(*a*) God is almighty; that is, He can by His simple will do all things which do not involve

contradiction or moral evil. Contradiction and moral evil would be against His own truth and goodness.

(b) God is all-wise; that is, He knows perfectly, Himself, all possible beings, all their possible acts, and all that they would do under all possible circumstances; and all things that have been, are, or will be.

(c) God is truth; that is, in one sense, He is the pattern by conformity to which all things are true; and in another sense, He knows perfectly and adequately His own essence, and all other things therein.

(d) God is good; that is, He is Himself perfection in every species of being, freed from all imperfections, deficiencies, and deordinations. He is the author and the pattern of all created perfections.

(e) God is holy; in one sense, because His being is the eternal rule of moral rectitude; and in another sense, because He loves that rule of right with an infinite love.

(f) God is love; that is, He tends to communicate His perfections to creatures, according to their capacity.

(g) God is Lord; that is, He is essentially Ruler and absolute Owner of all His creatures, who can have no rights against Him.

(h) God is governor; that is, He orders all things

to His own ends, by directing or permitting for His own reasons everything which happens in creation.

(*i*) God is merciful; that is, He inclines to relieve and take away the miseries of fallen creatures.

(*j*) God is just; that is, He inclines to make compensation to His own majesty, when outraged by sin, and to restore the order of the universe violated thereby, by the depression and punishment of the sinner. He also inclines, rather from fidelity to His promises than from justice, to reward with eternal life His adopted sons.

(*k*) God is free; that is, He chooses whether or not He will manifest His own attributes in creation, and in what measure He will do so. He necessarily loves Himself and His own attributes; and, though He is free not to manifest them, He cannot contradict them, by authorising moral evil.

ON THE HOLY TRINITY

1. God is Three Persons, subsisting in one and the same nature: the Father, the Son, and the Holy Ghost.

They are called the Most Holy Trinity.

2. The Three Persons are really distinct from one another as Persons. The Father is not the Son, the Son is not the Holy Ghost.

3. The Three Persons are identical with one another in nature.

The Father is God, the Son is the same God, the Holy Ghost is the same God.

4. The Three Persons are therefore equal in all things, and coeternal. They have the self-same, self-existing Being and attributes; and the same acts, except those personal acts inside the Godhead by which they are related to each other as Persons.

5. The Father is the First Person, not in the order of time, or of dignity, but in the order of procession; because He eternally begets the Son, and breathes forth the Holy Ghost.

The Son is the Second Person in the order of

procession, because He is begotten by the Father; and with the Father as one principle, breathes forth the Holy Ghost.

The Holy Ghost is the Third Person in the order of procession, because He is eternally breathed forth by the Father and the Son.

6. The Father is said to beget the Son, because He communicates His own Divine nature to Him by an act of the understanding, which naturally produces a word or image like to the thing understood. The Father contemplates His own Being and thereby produces to His own likeness His Eternal Word, the Image of His Substance, who is therefore His Eternal Son.

The Father and the Son are not said to beget, but to breathe forth the Holy Ghost, because they communicate the Divine nature to Him, not by an act of the understanding, but by an act of the will, which naturally produces, not a likeness of the thing loved, but an impulse or tendency towards it. The Father and the Son love themselves, and the impulse of their love is the Holy Ghost. He is like to the Father and the Son, because He is one God with them, and not because He proceeds by an act of love.

7. The Father is spoken of as Almighty, the Son as the Wisdom of the Father, the Holy Ghost as Love, not because they are not all Three

omnipotent, wise, and loving, but because omnipotence has some analogy to the being the First Person, from whom the others proceed; and Wisdom has some analogy to being the Second Person, begotten by an act of the understanding; and Love has some analogy to being the Third Person, proceeding as the impulse of an eternal act of love.

So also the Father is called Creator, the Son Redeemer, and the Holy Ghost the Sanctifier; not because they did not all equally, as God, create, redeem, and sanctify us, but because Creation, as a work of omnipotence, has an analogy to the Father; Redemption, as a work especially of wisdom, has an analogy to the Son; and Sanctification, including the work of the Incarnation as being a work of love, has an analogy to the Holy Ghost.

These attributes and acts therefore are common to all Three Persons, because they belong to all of them as God; but are appropriated to one or other of them in the language of Holy Scripture and the Creeds, because of their analogy to their personal characteristics, and for the increase of our devotion.

8. The Son is said in Holy Scripture to be sent by the Father, and the Holy Ghost by the Father and the Son.

The word "sent" only implies their procession

from these Persons respectively, with some new manifestation in creatures, as when the Son became incarnate, and the Holy Ghost takes His dwelling in our hearts by His grace.

9. The likeness of our souls to God is partly in the likeness that the three powers of memory, understanding, and will, in one simple soul, have to the Three Persons in one God, and partly in the words and impulses produced by our understandings or wills; faint shadows of the one Eternal Word and one Holy Spirit of God.

ON CREATION

1. God created the universe — *i.e.* all beings beside Himself — out of nothing, by a simple act of will.

2. He created heaven and earth "in the beginning."

3. He created all things in heaven and earth in six days, which, according to Hebrew usage, may signify six periods, in the following order:

On the first day He created light.

On the second day He created the firmament.

On the third day He created the seas, and trees, and plants.

On the fourth day He created the sun, moon, and stars.

On the fifth day He created birds and fishes.

On the sixth day He created animals, reptiles, and man.

It is probable that on the first day He created the angels, and that they are signified under the word light. They were created, or immediately placed, in heaven.

4. The angels are spiritual intellectual creatures, purely spiritual; that is, not intended for union with bodies.

5. The angels are very numerous, probably more numerous than men. They are divided into nine choirs of different degrees of natural perfection.

The nine choirs are divided into three hierarchies.

The choirs of Seraphim, Cherubim, and Thrones form the first or highest hierarchy.

The Dominations, Virtues, and Powers the second.

The Principalities, Archangels, and Angels the third.

6. God created all things for His own glory, *i.e.* for the manifestation of His own attributes.

God created the intellectual creatures, angels and men, that they might by His help freely deserve to attain to the sight and enjoyment of Himself in everlasting life.

This end was supernatural to the angels as well as to men, because the sight and enjoyment of an infinite Being is necessarily disproportioned to the powers of a created nature.

7. God therefore raised the angels at the very moment of their creation to a supernatural state, proportioned to their supernatural end, in which state they should have merited by His help that supernatural end.

He infused into them at their creation sanctifying

grace, with the supernatural virtues of faith, hope, and charity, and offered them actual graces or helps whereby to exercise those virtues, and so to merit the beatific vision.

Sanctifying grace is an infused supernatural indwelling habit, making the spirit holy, and pleasing to God as His adopted child, and uniting it to him.

The virtues of faith, hope, and charity are supernatural infused habits, accompanying sanctifying grace, and inclining the spirit to believe in God, to hope in God, and to love God for Himself above all things, as has been or will be more fully explained elsewhere.

8. Most of the angels, probably two-thirds of them, made acts of faith, hope, and charity during the time of their trial by the help of God's actual grace, and so deserved, when their trial was over, to receive in addition to, or instead of, their sanctifying grace another infused habit, called the light of glory, by which they were enabled to see and enjoy God for ever.

The grace of the angels, and so also the glory of the good angels, was proportioned by God to their natural powers, so that the higher choirs are higher also in grace and glory.

The different choirs of angels have each distinguishing graces and virtues. Thus the Seraphim

are distinguished for their love; the Cherubim, for their wisdom; the Thrones, for their peaceful conformity to God's will.

9. All the good angels minister mediately or immediately to the salvation of men. Those of the lowest hierarchy are their immediate guardians, the principalities probably having the care of states and provinces, the archangels of towns and persons in special dignity or authority, the angels of individual men.

Each human being has a guardian angel.

10. The remainder of the angels, probably one third, some from each of the nine choirs, with Lucifer the chief angel at their head, rejected God's grace in the instant following that of their creation, and chose not to love God above all things, nor to obey His commands. The subject-matter of their disloyalty and disobedience was that through pride, or an inordinate love of their own excellence, they probably either despised the offer of glory, or else refused to adore God in the created human nature which He revealed to them that He intended to assume.

When the bad angels were thus found wanting on their trial, and had forfeited God's grace by mortal sin, they were immediately, when their trial was over, deprived for ever of all graces, and of all moral good; so that they became horrible devils:

they were deprived of all hope of glory, and were cast into the everlasting flames of hell. Some of them now come out upon earth, carrying their pain with them; but after the day of judgment they will come out no more.

ON MAN

I. God made man to His own image and likeness.

Man consists of a material body and a spiritual soul.

His likeness to God is in his soul. The likeness of the soul to God is in three things: First, that it is spiritual, and therefore immortal, as God is spiritual and eternal.

Secondly, that it has in one simple substance three powers: the memory, understanding, and will; as there are three distinct persons in one God.

Thirdly, that by its acts of the understanding it produces words, and by its acts of the will it produces impulses of love, as the Father, by an act of understanding, generates His eternal Word; and the Father and the Son, by an act of will, breathe forth the Holy Ghost. There is, however, in all these points an infinite difference between God and the soul.

II. God created Adam's body of the dust of the earth, and Eve's from a rib of Adam. He created

their souls out of nothing. All mankind spring from Adam and Eve. Their souls are created out of nothing, and infused into their bodies probably at the instant of each one's conception; but certainly they do not exist before it.

III. God placed Adam after his creation in the garden of Paradise: Eve was created then.

IV. God created Adam and Eve, that they and their posterity might merit the sight and enjoyment of Him in heaven for ever.

V. He created them therefore, or constituted them after creation, in a state of sanctifying grace, as He had done the angels, and along with sanctifying grace, and as belonging to it, He infused into them the supernatural, theological virtues of faith, hope, and charity, the infused moral virtues of prudence, justice, fortitude, and temperance, with the virtues classed under them, and the seven gifts of the Holy Ghost, viz., wisdom, understanding, knowledge, counsel, fortitude, piety, and fear. He offered them also the actual graces or helps necessary, in order to make acts of faith, hope, and charity, and to observe His laws.

Faith, hope, and charity are called theological virtues, because God is their primary object, and also their motive.

The infused moral virtues are supernatural habits, always accompanying and depending upon sanctifying grace, inclining the soul to make a right use of its faculties and other created objects, in obedience to reason, by the help of God's grace. The four virtues of prudence, justice, fortitude, and temperance are called cardinal virtues, because all other moral virtues are classed under them.

The gifts of the Holy Ghost are supernatural infused habits, always accompanying and depending upon sanctifying grace, inclining the soul to follow the special movements of the Holy Ghost, especially in the performance of perfect and heroic acts.

VI. God gave to Adam and Eve the law of nature, and one positive law to observe, that by the observance of them they might merit heaven.

The law of nature is the eternal rule of right and wrong as it applies to men, and is made known to them by their reason.

It is fulfilled by the love of God and our neighbour. Its principal precepts are expressed in the ten commandments.

Positive laws of God are decrees depending on His Will only, and which He might reverse or alter at pleasure.

The positive law which God gave to Adam and

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Eve was not to eat of the fruit of the tree of the knowledge of good and evil.

VII. God made it easy for Adam and Eve to make acts of faith, hope, and charity, and to observe His laws, not only by infusing into them sanctifying grace with its accompanying virtues and gifts, and by giving them His actual graces; but also by giving them various other supernatural advantages, which, together with sanctifying grace, are described as the state of original justice.

These supernatural advantages were:

1. An immense knowledge, of a kind such as they might have acquired, but which as a fact was instantaneously infused.

This was to remove the ignorance natural to man.

2. Perfect dominion over their passions, so that no pride, impurity, or other evil propensity awoke or was excited in them, or could be so, except at the bidding of their rational will.

This was to prevent concupiscence, which was natural to man.

3. Perfect freedom from all sickness, toil, and pain, which natural causes might otherwise have occasioned.

4. Immortality, which the tree of life would have ensured them, if they had not sinned. Death was natural to them, because their bodies were material and therefore corruptible.

5. Dominion over animals, and probably, to a considerable extent also, over the powers of nature.

ON THE FALL OF MAN

I. Eve, tempted by Lucifer under the form of a serpent, ate the forbidden fruit. She persuaded Adam to do the same.

II. They sinned by pride, wishing to be as Gods; by curiosity, desiring the knowledge of good and evil; and by sensuality, the fruit being fair to the eyes, and delicious to the taste.

III. By their act of sin they immediately lost sanctifying grace, with charity, the infused moral virtues, and the gifts of the Holy Ghost. They lost the prerogatives of original justice, viz., science, dominion over their passions, freedom from sickness, toil and pain, immortality, and dominion over the animals. They became subject to ignorance, concupiscence, sickness, and death. They therefore perceived their nakedness.

Concupiscence is not sin, but it is the movement of the sensitive appetites anticipating the dictates of reason, and inclining us to sin.

Concupiscence has three great branches; pride, covetousness, and sensuality.

IV. Adam by his sin lost sanctifying grace and original justice for all his posterity, with the exception of the predestined mother of God, for God by a decree had morally included their wills in that of Adam, as head of the human race, so that all, but Mary, are conceived in the guilt of sin, and therefore without grace or original justice, and under sentence of exclusion from eternal life. They are also subject to concupiscence, which is probably much more violent in fallen man than it would have been in a state of pure nature, *i.e.* a state without grace or original justice, but also without sin.

V. Adam and Eve were excluded from Paradise, and driven out upon the earth, which was cursed to bring forth briars and thorns.

They were sentenced to death. Adam was cursed to earn his bread in the sweat of his brow, and Eve to be subject to her husband, now no longer sinless, but fallen, and to bring forth her children in pain.

VI. They incurred also the sentence of eternal damnation.

VII. They could not of themselves have obtained the remission of any part of this sentence, either for themselves or their posterity, for three reasons.

1. Neither they nor any creature could have made an atonement to God adequate to the guilt of their sin, such as His justice required.

2. They could not, without grace, have made the supernatural act of repenting and desiring to atone.

3. Neither they nor any creature could of themselves have done anything to deserve glory, or the graces that lead to it.

VIII. God promised them a Redeemer who would atone for their guilt, and that of their children, and also merit for them the grace of repentance, and also eternal life, and the means of acquiring it. He promised this when He said that the seed of the woman should crush the serpent's head.

IX. For the sake of the foreseen merits of this Redeemer, God gave them the graces of faith, hope, and contrition founded on charity, by which they recovered sanctifying grace, with the virtues and gifts belonging to it, but not the prerogatives of original justice. He also gave them actual graces whereby to persevere and merit heaven, but they

were not to enter heaven until the Redeemer had actually come.

X. For the same merits God provided means for the sanctification of their offspring, and prepared graces for them. By what means infants were to be sanctified, before the coming of Christ, is uncertain.

ON THE INCARNATION

I. JESUS CHRIST is the Saviour promised to Adam and Eve.

II. Jesus Christ is God the Son made man, begotten of the Father, and co-equal and consubstantial with Him.

The Arians said that Jesus Christ was not begotten of the Father, but made by Him; that He was not equal to, but inferior to, the Father. The Semi-Arians said that, though He was begotten of the Father and of like substance with Him, He was not of the same substance. The Catholic faith was maintained against them by S. Athanasius, and was defined by the General Council of Nicea, in 325, under Pope S. Sylvester, which declared that Jesus was begotten of the Father, and consubstantial with Him. Being the Son of God by nature, He cannot be God's adopted Son, and it is heresy to call Him so.

III. Jesus Christ has a perfect human nature, a true body, a true soul, and a true human will.

The Gnostics and Manichæans said that Jesus had not a real but only an apparent body.

The Apollinarians said that He had no human soul. The Monothelites said that He had no distinct human will. These last were condemned by the Sixth General Council of Constantinople, in 680.

IV. Jesus Christ has no human personality, but has a human nature united immediately in all its parts to His Divine Person.

A human personality is that mode of being whereby a human nature subsists in itself, so as to be incommunicable to any other person. It is not a part of human nature, but it is a mode of being due to the dignity of human nature, unless a Divine Personality gives it a still more excellent subsistence.

The soul and the body, and each different part of the body, as the Sacred Heart, and the Five Wounds, and the Precious Blood of Jesus, are each immediately united in personal union with His Divine Person, and were never separated from it, even when separated from one another in His Passion.

Each part of His Sacred Humanity is therefore adorable with the supreme worship due to His Divine Person because of its union with it. Thus

the dead Body, and the scattered Blood of Christ before the Resurrection, were adorable with absolute divine worship. Thus also the Sacred Heart, the Five Wounds, and the Precious Blood are adorable with absolute divine worship.

They are abstracted by the Church and proposed separately for worship because they represent to us respectively the interior love and suffering of Jesus, the sources of grace and forgiveness which we have in Him, and the liberality and efficacy of our redemption.

The Nestorians said that Jesus Christ had a human personality, and that consequently the human nature did not form one person with God the Son. S. Cyril of Alexandria contended against them. They were condemned under Pope S. Celestine, by the Third General Council of Ephesus, 431, which defined that there was but one Person in Christ, and that Mary, His Mother, was therefore Mother of God.

V. Jesus Christ has a human nature so united with His Divine Person, as nevertheless to remain entire and distinct, and to be in no way confused with His Divine Person or Nature.

The Eutychians said that the human nature in Jesus was so absorbed by the Divinity as to form one nature with it, although they did not show how

this was or could be without some change in the Divinity, and the destruction of the human nature. They were opposed by S. Flavian, and were condemned under Pope S. Leo, by the Fourth General Council of Chalcedon, 451, which defined that there are two natures in Christ, entire and distinct in the unity of one Person.

VI. God the Father, God the Holy Ghost, and the Divine Nature, are not united immediately to the Human Nature, and cannot be truly said to have become man. They are united with the Human Nature mediately through the Person of God the Son, because of their identity of substance with Him.

The Patripassians said that God the Father became man and suffered for us. They were condemned.

VII. It follows from this doctrine of the Incarnation that there is a "communication of predicates" in speaking of Jesus, or in other words that the Divine and human natures and all that belongs to each of them may, in the concrete, be predicated equally of Jesus, God and Man.

a. Predicates in the concrete are those which imply the person in whom the nature or properties subsists, as man, mortal.

b. Thus the human nature and its properties in the concrete may be predicated of God, since Jesus is God made man. We may say God is man, God was born, God has human feelings. The Divine Nature and attributes in the concrete may also be predicated of the Man Jesus. We may say that Man is God, that Man is eternal and Almighty.

c. There are certain predicates in the concrete which are excepted, and ought not to be said of Jesus or of God, lest they should be misunderstood to apply to Him in respect, not of His human nature, but of His Divine Person. We should not say Jesus is a creature.

It does not follow from the doctrine of the Incarnation that the Divine or human nature, or what belongs to them, can be predicated in the abstract of Jesus, or of one and another. Jesus is not the humanity, the Divinity is not the humanity.

ON THE PERFECTIONS OF CHRIST

I. Jesus Christ, as man, has holiness in two ways.

Holiness means a union with God, by which a person is made pleasing to God, freed from sin, and enabled to do supernatural acts pleasing to God.

1. Jesus Christ in respect of His Human nature is holy, with the highest holiness conceivable in a created nature, by the grace of union, for by this He is constituted the Son of God by nature, necessarily pleasing to Him, He is so freed from sin that it is impossible even by the absolute power of God, that He should be guilty of sin or any moral evil, and He is of such dignity that His works are infinitely acceptable and meritorious.

It is of faith that Jesus Christ is intrinsically and absolutely impeccable, and that there can be no contradiction between His Divine and His Human will.

It is certain also that He was free from all concupiscence, and most probable that He could not possibly have been otherwise.

2. Jesus Christ is holy, and was holy from the first moment of His conception, by the plenitude of sanctifying grace, which belonged to Him by right as a consequence of the grace of union.

He had a sanctifying grace which may be called in one sense infinite, since it was from the first in all the fulness which was intended by God's Providence, and was not therefore capable of increase.

He had in the same fulness all the infused virtues and gifts of the Holy Ghost, except such virtues as were incompatible with His perfections.

He had not faith, because He saw God, the object of faith, face to face from the first.

He had not hope, because from the first He enjoyed God, the object of hope, by the beatific vision.

He had not penance, for this virtue inclines us to make atonement for our own sins, and He was necessarily sinless.

II. He has, besides His eternal wisdom as God, three kinds of knowledge as man.

1. He has, and had from the first, a beatific vision, which was immensely more perfect than that enjoyed by any creature, and extended to all creatures, past, present, and future, and their acts, even individually.

It does not, however, comprehend God nor all possible creatures.

It is always present, and never interrupted.

2. He had an infused knowledge, of a kind not natural to man, and which He could use during sleep, by which he knew, or could know when He pleased, the same objects as He knew by the beatific vision in a different way.

3. He had a knowledge of a kind natural to man, partly experimental or acquired by Himself and partly infused. This was susceptible of extension and increase, but He did not receive it in any part from angels or men.

III. He has an immense power as man, besides His Divine Omnipotence. He can, as man, infuse grace into the soul, and change the order of nature at pleasure, acting in these things as the instrument of the Divinity. He is not instrumental, as man, in creation or annihilation.

IV. He had all the prerogatives of original justice, except those which He laid aside for our redemption.

He was free from ignorance, concupiscence, and sickness, but He took upon Himself the liability to pain, toil, and death.

V. Christ had all this holiness, wisdom, and other prerogatives by right of the hypostatic union. He did not merit them for Himself. He merited for Himself only an additional title to the glory of His body, the exaltation of His Name, and His Headship over men.

ON THE OFFICES OF JESUS

1. Jesus is the Christ, that is, the anointed of God.

2. He was anointed by two unctions.

a. By the Divinity, to which His soul was united through the hypostatic or personal union.

b. By the plenitude of sanctifying grace, which was given to His soul in right of the hypostatic union.

3. He was set apart by these unctions for three principal offices.

I. To be King of all mankind, and Head of all who received Him. Headship, besides the pre-eminence and government of sovereignty, implies also the influx of some permanent interior gift into His members, as of charity, or at least faith. Christ is actually the Head of all who have faith, even if they be sinners; but not of heretics and infidels.

II. To be Saviour and Priest of all men.

1. To be the Saviour of men it was necessary

that He should also be their Priest, that is, one set apart by God to offer prayers and lawful sacrifices in their name; for the Divine wisdom and justice required that a sacrifice should be offered for men, by which adequate satisfaction should be made to God for the sins of men and the punishment due to them, and by which eternal life and all graces necessary thereto might be condignly merited for them, and also because the Divine wisdom required that the fruits of that one sacrifice should be daily applied to men by other daily sacrifices, as well as by other appointed channels.

A sacrifice is the destruction or change of some sensible object made in token of God's supreme dominion; and also in thanksgiving for His benefits, in atonement for sins, or to obtain blessings from Him.

Adequate satisfaction for sins is the voluntary payment to God of an honour equivalent to the outrage done Him by those sins.

Adequate satisfaction for the punishment due to sins is a voluntary compensation accepted by His justice as sufficient for the punishment due.

To merit a reward condignly or strictly is to do works which are accepted by God as proportionate to that reward. Such works must be done by a person who is free, who is supernaturally pleasing to God, and who is still under probation, or on the

way, and they must be directed to God's service and accepted by Him for the reward.

2. Jesus was the only one who could be the Saviour and Priest of men according to these terms required by the Divine justice, since it required an infinite atonement to satisfy adequately for sins and their punishment, and it required an infinite merit to merit eternal life for all mankind, and no pure creature could have either satisfied or merited infinitely.

Jesus made, by reason of the dignity of His Divine Person, an infinite satisfaction, and merited infinitely by offering once for all the sacrifice of His own Body and Blood upon the Cross, and by all the other sufferings and meritorious actions of His mortal life offered in union with that sacrifice. He neither satisfied nor merited by anything done after His death, since He was no longer on the way.

Jesus therefore has alone a right to the name of Jesus or Saviour, since it could not have belonged in the same sense to any but to Him.

Jesus is also a Priest, because He daily applies the fruits of His one sacrifice made upon the Cross to men by other daily sacrifices, which He offers by the hands of His priests. In these sacrifices He again and again offers His Body and Blood no longer in a bloody, but in an unbloody manner, and under the forms of Bread and Wine, no longer to

satisfy and merit, but to apply satisfactions already made, and merits already acquired.

He is in respect of these latter sacrifices a Priest according to the order of Melchisedech, for Melchisedech offered an unbloody sacrifice of bread and wine, and Jesus offers one under the forms of bread and wine.

III. To be the Teacher of men.

He gave them the final and complete revelation which God intended to make to the human race.

He taught them all virtues by His words, and by the holy example of His Life, Passion, and Death.

ON THE CONCEPTION AND BIRTH OF JESUS

1. JESUS was conceived in the womb of a Virgin, not by the agency of man, but by the miraculous power of God.

2. Almighty God wrought four wonders at the same instant. He created a human body in the womb of the Blessed Virgin of her most pure substance. He created a human soul out of nothing. He united to one another this body and soul. He united them both to the Person of God the Son.

3. The Blessed Virgin therefore became at that instant the Mother of God the Son, for He was then generated by her of her own substance within her womb.

4. This conception was wrought by the power of the Three Persons of the Most Holy Trinity, but it is said to have been wrought by the operation of the power of the Holy Ghost, because it was especially a work of love and of sanctification, and these works, as has been said, are appropriated to the Holy Ghost.

It was a work of sanctification, because of the twofold sanctity which it gave to the Sacred Humanity, and of the sanctification which it prepared for all mankind.

It was a work of love, because it was wrought for the redemption and salvation of men, and also perhaps independently of redemption, for the love of the Sacred Humanity of Jesus, and also of our Blessed Lady.

5. Jesus was born of the Virgin Mary. She gave birth to Him on Christmas Day, nine months after His conception, without any pain, or defilement, or injury to her virginity.

She is called the Virgin Mary because, as faith teaches, although she was really married to S. Joseph, she remained a pure virgin, not only at the conception and birth of Jesus, but ever afterwards till the end of her life.

ON THE PERFECTION OF THE BLESSED VIRGIN MARY

1. It is of faith that the Blessed Virgin, through the foreseen merits of her Son, was conceived immaculate, *i.e.* entirely free at the first instant of her conception from the stain of original sin, and full of sanctifying grace.

2. It is of faith that she never committed any

sin, either mortal or venial. She was impeccable, or incapable of sinning, by a special gift of God.

3. It is of faith that she remained ever a virgin.

4. It is piously believed that she did not sin in Adam, *i.e.* that she did not incur even the liability to original sin, having been exempted, for the sake of her Son's death, from the law by which the wills of Adam's other children were morally included in his will.

5. It is piously and certainly believed that her sanctifying grace, at the first instant of her conception, exceeded that of all angels and men, and that she augmented it by a perfect correspondence at every instant of her life. She saw therefore full of grace, in the sense that she had always that full measure which the Wisdom of God had proportioned to her dignity.

6. It is certain that she was free from ignorance, concupiscence, and sickness, but she was made liable to pain and to death like her Divine Son.

7. It is piously believed that she had the use of reason from the moment of her conception, and an immense infused science, of a kind not natural to man, and which she could use during sleep.

ON THE OFFICE AND PERFECTIONS OF S. JOSEPH

1. S. Joseph was really married to our Blessed Lady, and had all the rights of a husband over her.

2. He lived always in virginity, and was not naturally the father of Jesus.

3. He had, nevertheless, as husband of Mary, a position which would have given real paternal rights over Jesus, but that Jesus, by reason of His infinite dignity, could not be *really* subject.

4. He had an infused paternal affection towards Jesus.

5. He had a sanctity proportioned to His most high dignity, greater probably than that of any other creature except our Blessed Lady.

6. He was probably sanctified in his mother's womb.

7. Though not absolutely free from all indeliberate venial sin, he was so probably in all that related to purity.

ON THE SUFFERINGS AND DEATH OF JESUS

1. Jesus suffered under Pontius Pilate, was crucified, dead, and buried. Pontius Pilate was the Roman governor of Judea, to whom Jesus was delivered up by the chief priests, and by whose order He was crucified.

2. The principal sufferings of Jesus were His agony in the garden, in which He became sorrowful unto death, and sweated blood; His trials before Annas, Caiaphas, Pilate, and Herod; His being scourged at the pillar, and crowned with thorns; His carrying of His cross, and His being crucified between two thieves.

Subjects of agony:

Horror of sin, His Father's anger, the Passion, the ingratitude of men, damnation of the reprobate.

3. He was crucified on Mount Calvary, at Jerusalem, about twelve o'clock on Good Friday, and He died at about three o'clock on the same day.

4. He suffered and died in order to redeem all

mankind, to make atonement for their sins, and to merit for them eternal life.

5. He suffered far more than was necessary for the redemption of mankind, in order to practise various virtues, and in order to give us an example of them, and an inducement to practise them.

He set us an example of the virtue of penance, by making an atonement for sin, which was not only of infinite value, but also immeasurable in extent.

He suffered in every faculty and sense, sufferings which were unfathomable to any creature, and infinitely honourable to God.

He practised humility, and set us an example of it by humbling Himself beneath the outrages and insults of devils and men, and by allowing Himself to be stripped of all things.

He practised obedience, and gave us an example of it by consummating His sacrifice in every least particular as it was ordained by God, recognising in the acts of men the permissions of God and His Will towards Himself.

He practised and gave us an example of charity by suffering His Passion and Death, and practising penance, humility, and obedience, for the pure love of God's infinite goodness, and for the love of men for God's sake.

6. His sufferings and death were not inconsistent

either with His Divinity, or with His prerogatives as man.

They were not inconsistent with His Divinity, because it was as man that He suffered, and not in His Divine Nature.

They were not inconsistent with His supreme dominion, because He suffered them by His own free will.

They implied no defect of sanctity. There was no impatience in the cries, "I thirst," and "My God, My God, why hast Thou forsaken Me?" There was no real conflict in the agony in the garden, because the repugnance of nature to death was permitted before it was manifested; nor was there any real temptation, for even then it had no tendency to separate His rational will from conformity to the Will of God.

They implied no interruption of the beatific vision, nor of His other science.

His death caused no interruption of the mystery of the Incarnation. The Word was still united to the Soul, the Body, and the Blood, when they were separated from one another by death.

ON THE DESCENT OF JESUS INTO HELL

I. Jesus descended into hell, that is, His soul at the instant of death descended into the Limbus of the Fathers, a prison within the earth where the souls of the saints were detained, not in punishment, but in expectation, till the gate of heaven should be opened by the Incarnate Word.

Besides the Limbus of the Fathers, there are three other prisons within the earth.

1. Purgatory, a place of temporal purgation for souls in grace.

2. The Limbus of the children, for those who die in the guilt of original sin only.

3. The hell of the damned, for those who die in mortal sin. It is probable that Jesus visited Purgatory, and released all who were there.

II. Jesus descended into Limbus to give the beatific vision to the saints there, which He did immediately, and to lead them forth, and shut Limbus for ever, which He did when He rose on Easter morning.

ON THE RESURRECTION OF JESUS

I. Jesus rose again on the third day, early on Easter morning, to immortal glorious life, retaining the marks of His five wounds.

He had the four gifts of a glorious body.

1. Brightness.

2. Impassibility, or incapability of suffering.

3. Subtlety, or the power of passing freely through all substances, and

4. Agility, or the power of traversing space instantaneously.

He retained His five wounds.

1. That they might be proofs of His resurrection.

2. That He might present them to His Father as everlasting memorials of His passion.

3. That we might meditate on them as sources of grace, and refuges of sinners.

II. Jesus is said to have risen again for our justification, for

1. He rose again to confirm our faith in His Divinity, and in His victory over sin and death.

2. To institute the sacrament of penance, or of justification, which He did on the day of His resurrection, and

3. To establish His Church with the power of teaching, and of binding and loosing.

ON THE ASCENSION OF JESUS

I. After forty days, Jesus, having eaten with His Apostles and sent them to teach all nations, blessed them together with other disciples, to the number of 120, and in their sight ascended into heaven, accompanied by many glorified souls, and perhaps by some risen in the flesh.

II. He ascended into heaven.

1. Because it is the suitable place for His glorified and conquering Humanity.

2. Because it is the Holy of Holies into which, having offered His Sacrifice, He has carried the Precious Blood, and the Five Wounds, to present them to His Father as our Advocate.

3. To prepare a place for us.

4. To send the Holy Ghost.

ON THE SESSION OF JESUS

1. Jesus sits at the right hand of God the Father.

"Sits" is used in a metaphorical sense, to imply that He rests quiet in His Kingdom, having conquered His enemies.

"At the right hand" is also metaphorical, and means that Jesus is equal to the Father in respect of His Divine Person, and next in glory to Him in respect of His Human Nature.

ON JUDGMENT

1. JESUS, as man, judges the soul of every man immediately after death.

2. He judges it in the place where it leaves the body, yet without Himself leaving heaven.

3. He judges all its acts, however momentary, which it has done either by itself, or by means of its body, from its first coming to the use of reason.

4. He judges it not according to the maxims of the world, but according to the maxims of His gospel, and the rule of the Ten Commandments. Hence, He judges it, not only in respect of its own sins, but also of those of which it has been the guilty cause in others, not only in respect of sins knowingly committed, but also of those committed through wilful and culpable ignorance, not only in respect of sins of commission, but also of those of omission of any of the obligations of faith hope, charity to God, charity to one's neighbour, religion, justice, and obedience.

5. He judges it without mercy and inexorably, so

that if it be found to be out of a state of grace by reason of any one mortal sin unforgiven, He damns it infallibly, and so also that to every unforgiven sin, mortal or venial, He allots its own separate punishment.

6. He admits it into heaven if it be in a state of grace, and owing no debt of temporal punishment to the justice of God. He sentences it to Purgatory previously to admitting it into heaven if it be in a state of grace, but owing a debt of temporal punishment. He sentences it to eternal damnation if it be out of a state of grace, and in mortal sin.

7. It is of faith that this particular judgment takes place, and that the sentence is executed, immediately after death.

8. Jesus, as man, will come from heaven at the last day to judge all men.

9. He has foretold by Himself or His Apostles, that the following events are to precede His coming:

(1) There are to be wars, and rumours of wars, famines, plagues, and earthquakes.

(2) The gospel is to be preached throughout the whole world, before the consummation come.

(3) Iniquity will abound, and the charity of many will grow cold.

(4) The "Revolt" will come, probably a most extensive apostacy from the Faith.

(5) The "man of sin," anti-Christ, will appear. He will be a great conqueror, and obtain universal dominion. He will procure himself to be recognised by the Jews as their Messias. He will work lying signs and wonders by means of a false prophet, and the power of the devil. He will set himself up to be worshipped as God. He will persecute the Church fearfully for three-and-a-half years, and will cause the continual sacrifice, *i.e.* the public celebration of the Mass, to be taken away. He will put to death the two prophets Enoch and Elias. "The Lord Jesus will slay him with the spirit of His mouth," and the earth will open to swallow up his army.

(6) Enoch and Elias, who are still living, will reappear in the time of anti-Christ, will work wonderful miracles, will convert the Jews to Christianity, will be slain by anti-Christ at Jerusalem, and after three days will rise again and be taken up into heaven.

10. At the approach of the last day there will be signs in the sun, moon, and stars, and the powers of heaven will be moved. All nature will be thrown into confusion. The heavens and earth will be consumed with fire, and all living men, and all the works of men will be burned up. Then, at the trumpet of the Archangel, all mankind will rise in their bodies, the good in

glory, the wicked in shame—and they will be gathered into the valley of Josaphat at Jerusalem. Then will appear the sign of the Son of Man, probably the Holy Cross, in the heavens, and Jesus will come in the clouds in great power and majesty, accompanied by our Blessed Lady and the angels. Then will the angels separate the sheep from the goats, and the just will be caught up in the air to the right hand of Jesus, and the wicked will be gathered together in the flames on his left. Then will the work of every creature be manifested before all creation, to the glory of the good, and the confusion of the wicked. Jesus will say to the good, "Come, ye blessed of My Father, receive ye the kingdom which has been prepared for you from the foundation of the world." And then He will say to the wicked, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." And the first shall go into everlasting life, and the wicked into everlasting punishment.

11. The objects of the General Judgment appear to be;

(1) The glory of God, and the justifying of His dealings with His creatures in the face of all creation.

(2) The triumph of Jesus, and of the just who are His members, over the devil and the wicked.

(3) That men may be judged in their bodies, in which they have done good or evil upon earth.

(4) That the consequences of their good and evil actions may be manifested to themselves and to others, and that they may receive additional accidental rewards and punishments.

ON THE HOLY GHOST:

HIS GIFTS AND FRUITS

1. The Holy Ghost is the Third Person of the Blessed Trinity, really distinct from the Father and the Son.

This was denied by the Sabellians, who said that the Three Persons were only three characters, under which God manifested Himself.

2. The Holy Ghost is one God with the Father and the Son, having the same identical Divine Nature with them, and being equal to them in all things.

The Macedonians denied His Divinity, and were condemned at the second General Council at Constantinople, in 381, under Pope S. Damasus.

3. The Holy Ghost proceeds from both the Father and the Son, as from one principle.

This was defined by the General Council of Florence, in 1435, against the Greeks.

Hence He is called sometimes the Spirit of the Father, and sometimes the Spirit of Jesus, and the Spirit of Truth.

Hence also, in His manifestations in creatures, He is said to be sent by the Father and the Son.

4. The Holy Ghost proceeds from the Father and the Son, by their act of love, as its eternal term or impulse.

Hence those works of God, which are especially works of sanctification and of love, are appropriated to Him, and hence He is called the Love of God, the Gift of God, and the Paraclete, or Consoler and Advocate.

5. The Holy Ghost was sent, or manifested, externally when He descended upon our Lord in the form of a Dove at His Baptism, and again in the form of a Cloud at His Transfiguration; and when He descended upon our Blessed Lady, the Apostles and others to the number of about 120, on the day of Pentecost, ten days after the Ascension, and fifty days after the Resurrection, in the form of tongues of fire, accompanied with a rushing wind. These appearances are emblematic of the effects of His graces.

6. The Holy Ghost is sent internally, whensoever He gives to any soul sanctifying grace, or any increase of it, and consequently in all the Sacraments. He is said especially to be sent in Confirmation, in which He gives the character of a soldier of Christ, and the plenitude of Christianity.

7. The Holy Ghost descended upon the Apostles at Pentecost to establish the Church, and to commence His indwelling in her, His government of her, and His infallible guidance of her teaching.

8. He came also to give to the Apostles the gift of tongues, and of miracles, and other gratuitous graces for the conversion of the world, as well as great increases of sanctifying grace, the theological and moral virtues, and the seven gifts.

9. The gifts of the Holy Ghost are infused supernatural indwelling habits, whereby the soul is inclined to follow the movements of the Holy Ghost, and especially in the performance of heroic acts.

10. They are seven in number; Wisdom, understanding, knowledge, counsel, fortitude, piety, fear.

Wisdom inclines the soul to perceive and relish the sweetness of God, and of Divine things, and thereby to judge of all things.

Understanding assists the soul to penetrate into Divine mysteries.

Knowledge assists the soul to judge rightly of human things, so far as they are objects of faith.

Counsel assists the soul in the choice of means, and in determining her course in particular cases.

Fortitude strengthens the soul against difficulties, fatigues, and dangers.

Piety assists the soul to have a filial love for God, and a tenderness of heart for God's creatures.

Fear assists the soul to be respectful and submissive towards God, and to dread His displeasure and punishments.

Wisdom helps us to resist lust; understanding, gluttony; knowledge, covetousness; counsel, anger; fortitude, sloth; piety, envy; and fear, pride.

11. The fruits of the Holy Ghost are not indwelling habits, but are acts of various virtues, inspired by the Holy Ghost, and done with perfection and sweetness. They are produced by the indwelling of the Holy Ghost, as the sins which are called the works of the flesh, spring from our own concupiscence.

12. The fruits of the Holy Ghost are twelve; Charity, joy, peace, patience, benignity, goodness, longanimity, meekness, faith, modesty, continency, chastity.

13. The soul is adorned in herself by charity, or the fervent love of God, by joy in her union with Him, by peace in despising all earthly hopes and fears, by patience in bearing all crosses and sufferings.

14. The soul is adorned in her relations with others by benignity, or affability and sweetness of manner, by goodness or diligence in assisting her neighbour, by longanimity, or perseverance in thus

acting, by meekness in bearing with contradictions and ingratitude, and by faith or dealing with others with simplicity and confidence.

15. The soul is adorned in the government of her body by modesty or a well-regulated deportment, continency, or a due restraint of the senses, and chastity or a due restraint of carnal inclinations.

ON THE CHURCH

1. The Holy Catholic Church is a society instituted by Jesus Christ, and consisting of persons who are baptised, and who, if they have come to the use of reason, profess the one true faith of Christ, and submit themselves to His Vicar the Pope, the Bishop of Rome, as their supreme Teacher, Pastor, and Ruler.

Catechumens therefore, that is, those who are preparing for Baptism, are not actually members of the Church upon earth, although they have the desire to be so, and may be in a state of grace by true contrition, because they are not baptised.

Infidels and professed heretics are not members of the Church, because they have either not professed, or have renounced the profession of the faith of the Church.

It is probable also that secret heretics are not members of the Church, because they have lost the faith, although they have not openly renounced it.

Schismatics, that is, those who do not acknow-

ledge the Pope as their Supreme Pastor, or who do not acknowledge for their Pastors those whom he appoints, or who acknowledge any others, or who live in rebellion against the authority of the Pope, or of their lawfully appointed Pastors, are not members of the Church.

Sinners, if they are not heretics or schismatics, do not cease to be members of the Church.

2. It is of faith that the Holy Catholic Church, according to the definition of it just given, was founded by Jesus Christ for all ages and for the whole world, and that there is an obligation upon all men to become members of it, under pain of eternal damnation.

3. The Church was instituted by Jesus Christ, in order to fulfil three principal offices towards men:

(1) To teach them infallibly the revelation of God and Christian morality.

(2) To convey to them the means of justification and salvation in the Sacraments and in the Holy Mass.

(3) To rule over them with the power of binding and loosing in all that relates to their spiritual interests.

4. Jesus has entrusted powers for these three purposes not to all the members of His Church, but only to her Pastors.

5. The ordinary Pastors of the Church, who alone have these powers in their own right, by Divine institution, are:

(1) Duly-ordained Bishops appointed and authorised by the Pope, each in his own diocese only, and only in subjection to the Pope.

(2) The Pope, the Bishop of Rome, and successor of S. Peter, throughout the whole Church, with independent plenary powers.

Priests have not these powers, or have no right to use them, except by the authority of the Pope, or of their respective bishops.

6. The supreme power of teaching, and deciding infallibly upon questions concerning faith and morals is vested in the Pope, whose decisions all, both bishops and laity, are bound to believe with a real internal assent.

When the Pope's decisions have received the concurrence of the majority of the bishops, either assembled in General Council, or dispersed throughout the world, either expressly or tacitly, it is, and always has been, of faith that they are infallible.

It is now of faith, since the Decree of the Council of the Vatican, that even antecedently to such concurrence the Pope's decisions in matters of faith and morals are infallible, and binding upon all, whensoever they are addressed by him as Supreme Teacher to the Universal Church.

7. The power of conferring grace in the Sacraments depends, in most cases, upon the power of orders, but it is dependent upon the authority of the ordinary pastors for its lawful exercise, and in the case of the Sacrament of Penance for its valid exercise also.

8. The power of ruling, and of binding and loosing, is vested, like that of teaching, in the ordinary pastors; viz., the bishops and the Pope.

This power is exercised in four ways principally:

(1) In loosing from sin, or refusing to do so in the Sacrament of Penance. Absolutions therefore given without due authority from the ordinary pastors are not only unlawful, but invalid.

(2) In loosing from the temporal punishments due to sin by the grant of indulgences.

(3) In binding the consciences of all members of the Church by salutary laws, which oblige under pain of mortal sin, in all grave matters.

(4) In inflicting, or loosing from, ecclesiastical censures or punishments, and ecclesiastical disabilities.

9. The pre-eminence and privileges of Patriarchs, Primates, and Archbishops, are not of Divine, but of ecclesiastical institution. The Pope gives to these Bishops a participation in the plenitude of his pastoral authority over other Bishops, and signifies the same by sending to them the pallium.

The Cardinals represent the clergy of the Roman Church, including the Bishops of some neighbouring sees. They assist the Pope in the government of the Church, and to them belongs the right of election, when the Papacy is vacant.

General Councils are those to which all Bishops in communion with the Pope are summoned. The Pope only can summon them. The decrees of councils have no force until they are confirmed by the Pope.

10. Ecclesiastical censures are excommunications, suspensions, and interdicts. By the greater excommunication, persons are deprived of their rights as members of the Church, although they continue to be subject to her laws. The lesser excommunication is no longer in use.

Suspensions prohibit an ecclesiastic from exercising an office, or from receiving the fruits of a benefice.

Interdicts prohibit the celebration of Holy Mass, and the administration of most of the Sacraments, in the interdicted places.

ON THE NOTES OF THE CHURCH

1. THE Church is one—

(1) *In government*, for she has one visible head, the Pope, and one hierarchy of Bishops, appointed by the Pope, and submitting to his government.

(2) *In faith.* All Catholics believe and profess the same four creeds, and all other doctrines defined or to be defined by the Pope, or by a General Council with the assent of the Pope.

(3) *In worship.* All Catholics acknowledge the Mass to be the rightful worship of God, and the Seven Sacraments to be the appointed channels of grace, and acknowledge the right of the Church to regulate the mode of Divine worship.

(4) *In communion.* All Catholics recognise one another as members of one visible society, aiming at the same spiritual end, having the same principal means of attaining it, and participating in the same spiritual privileges.

2. The Church is holy—

(1) *In her doctrine.* She teaches the necessity both of true faith and good works. She teaches

assiduously the science of moral theology, the rule of right and wrong. She teaches the necessity of penance and self-denial. She teaches the excellence of the evangelical counsels of poverty, chastity, and obedience.

(2) *In the means of holiness* which she furnishes. The principal are the Mass, the Sacraments, the Sacramentals, Holy Rites and Ceremonies, the use of Images and Relics, the use of Special Devotions, and her various precepts.

(3) *In the effects of holiness* which she has produced. The principal are the multitudes of her saints, distinguished both by sanctity and by miracles, the multitude of men and women, monks and nuns, priests and others, practising the evangelical counsels, and the excellences by which Christian society is distinguished from Pagan society, which have all resulted from the efforts of the Church. These are principally the sanctity and indissolubility of marriage, respect for personal liberty, a recognised public law founded on right, a public conscience, and public charities.

3. The Church is Catholic or Universal—

(1) *In time.* She has existed since the time of Christ, and is to exist all days even to the consummation of the world.

(2) *In place.* She was founded as the one fold for all nations, and she has extended, and does

extend, more or less perfectly, into all nations throughout the world.

(3) *In doctrine.* She teaches all things whatsoever which Jesus commanded to be observed.

4. The Church is Apostolic—

(1) *In her Orders.* She has a succession of Bishops, duly ordained, coming down from the Apostles.

(2) *In her Mission;* that is, in her authority from Christ to teach, to feed, and to bind or loose. This authority is handed down, not in many lines, but in one line only, viz., that of the Successors of S. Peter, to whom Christ entrusted His whole flock. There is no mission, or authority from Christ, independent of the Pope. The Church, which is the "House of the Living God," is not divided against itself.

(3) *In her doctrine.* There is no doctrine of the Catholic Church which has not come down from time immemorial, or of which any commencement since the Apostles can be shown.

1. The four characteristics of the Roman Catholic Church, which have been just mentioned—viz., Unity, Holiness, Catholicity, and Apostolicity—are marks or notes of her Divine origin and authority; that is, they are motives of credibility obliging all those to whom they are sufficiently proposed to

believe with Divine faith all the truths revealed through that Church.

2. They are sufficient motives of credibility by themselves, and even to those who do not believe the Holy Scriptures and the Creeds, because it is impossible that they should exist, together with all their circumstances and characteristics, without a miraculous power and assistance from God, which He could not give in support of a church whose pretensions were false.

3. Other motives of credibility belonging to the Roman Catholic Church may be classed under one or other of the four notes. Thus the miracles and martyrdoms of her saints, and the sublimity and consistency of her doctrines may be classed under holiness, the wonders of her propagation and establishment in the world, and her continued preservation against so many external and internal enemies in all ages under Catholicity, and the fulfilment of prophecies and figures under Apostolicity.

4. To those who believe in the Scriptures the four notes of the Roman Catholic Church are motives of credibility in another way also, since the Scriptures declare in many passages and under many figures that the true Church of Christ is to have these notes.

5. To those who receive the Apostles' Creed and the Nicene Creed the four notes of the Roman

Church are motives of credibility, for the four notes are expressly named by the Creeds as being characteristic of the true Church of Christ.

6. Unity of faith and holiness of doctrine are notes which God must necessarily give to the true Church, since He could not be the Author of error or sin; the other notes He has in fact been pleased to give her, having first promised them to her.

7. The four notes establish the Divine authority of the Roman Catholic Church, and therefore the truth of her claim to be the only true Church to which all men must belong. Moreover, neither the four notes, nor any other Divine characteristics, belong to any other religious body.

ON THE COMMUNION OF SAINTS

1. Besides the members of the Holy Catholic Church militant on earth, Christ has other members of His mystical Body, viz., the Angels and Saints in Heaven, who are sometimes called the Church Triumphant, and the Holy Souls suffering in Purgatory, who are called the Church Suffering.

2. The Communion of Saints means that all these members of Christ participate in their measure in the same spiritual life and blessings which flow into them from Christ their Head, and that they communicate them to one another as fellow members of Christ.

3. The Church Triumphant obtains by prayer graces for the Church Militant and relief for the Church Suffering, and receives from them worship and accidental glory.

4. The Church Suffering prays for the Church Militant, and receives relief from her by Masses, Indulgences, Satisfactions, Prayers, and congruous merits.

By Masses the Satisfactions of Christ are directly

offered in payment of the debts of the Holy Souls.

By Indulgences the Satisfactions of Christ and our Lady, and the superfluous Satisfactions of the Saints, are put at the disposal of the faithful on earth, and may be by them offered to God in suffrage for the benefit of the Holy Souls.

Satisfactions, *i.e.* the satisfactory value of penitential works, may be offered for the Holy Souls.

Prayers, besides having a satisfactory value, obtain relief for them by direct impetration.

Congruous Merits are the good works of the faithful, so far as God is pleased in consideration of these to relieve the Holy Souls, although they have no strict title to this favour.

5. All members of the Church on earth receive graces from the general fruit of all Masses offered, and also from the general prayers and congruous merits of the whole body of the faithful.

The Masses and public prayers of the Church and most private prayers, are offered for all Catholics.

Good works done in the Church profit all members of the Church by meriting congruously for them, inasmuch as God by reason of these works treats more favourably all members of the same body.

6. Members of the Church also receive a particular profit from the congruous merits of those with whom they live in any special bond of union.

7. All members of the Church receive a more special share in the fruit of Masses and prayers and congruous merits which may be specially offered for them; and also the benefit of any satisfactions which may be offered for them.

8. All members of the Church, who are not under censure, may participate in the Sacraments, and other means of grace and forgiveness provided in the Church.

9. Excommunications are censures depriving subjects of the Church of the benefits of the communion of Saints, either entirely or partially.

10. The greater excommunication cuts off the excommunicated person from all rights of membership as above enumerated, and forbids him to hold any communion, either in ecclesiastical or civil matters, with any of the faithful, with some few exceptions. It also forbids the faithful to hold any such communion with him, under pain of incurring the minor excommunication.

The excommunicated person therefore receives no benefit from the sacrifices and general prayers of the faithful; he may not receive any Sacrament, nor assist at Mass, nor join any assembly, nor speak to the rest of the faithful.

11. The Council of Constance removed that part of the law forbidding the faithful to hold communion with excommunicated persons, except

such as were excommunicated by name, or had been notoriously guilty of striking any of the clergy. It also allowed the excommunicated person to hold communion with them, but only so far as to receive and correspond to any such communion.

Hence there are two classes of persons under the greater excommunication: those who are to be avoided, and those who are tolerated.

12. The minor excommunication forbids the person to receive any Sacrament, and makes him incapable of being appointed to a benefice. It is now no longer in use.

13. Excommunication and other censures can never be incurred without both mortal sin, and also contumacy, *i.e.* a knowledge and contempt of the threatened censure.

ON SIN

1. Under the name of "sin" are included two things very distinct from one another, viz., actual sin, or an act of sin, and habitual sin, or a state of sin.

2. Actual sin is an offence against God, or any thought, word, deed, or omission against the law of God.

3. Actual sins are of two kinds, mortal and venial, so called with reference to the effects which they produce respectively in the soul.

The chief effects which every actual sin produces in the soul are two: (1) Its guilt or stain; (2) Its liability to punishment. The guilt or stain of mortal sin is the loss of sanctifying grace, as resulting from that sin. The guilt or stain of venial sin is the diminution, not of grace or charity itself, but of the fervour of charity, as resulting from that sin.

The liability of mortal sin is to an eternal as well as a temporal punishment. The liability of venial sin is to a temporal punishment only.

Mortal sin therefore is so called, because it destroys sanctifying grace, which is the spiritual life of the soul, and deserves hell.

Venial sin is so called, because it does not destroy grace, and so is more easily pardoned.

4. All those sins are mortal sins, which (1) have grave subject matter, (2) are done with advertence to their guilt, or to the danger of guilt in them, and (3) are done with perfect consent of the will.

It cannot always be determined with certainty when the subject matter of a sin is of sufficient gravity or importance to be the matter of mortal sin. In some cases the Church has decided; in many others the consent of theologians has decided it; in others it remains doubtful.

Matter which would otherwise be light becomes grave; (1) if it be apprehended as grave or be chosen as a man's last end, so that he would choose it, even if he were to lose God's friendship by doing so; or (2) if it be chosen as a means to some grave sin; or (3) if it be such as to give grave scandal.

If a person in committing a sin be entirely and inculpably ignorant that the matter of it is grave, he does not sin mortally, because he has not sufficient advertence to the danger of doing so.

Perfect consent of the will cannot be given unless a person is fully awake.

5. All those sins are only venial sins in which

any one of the three conditions to mortal sin is wanting, viz., either grave matter, or full advertence, or perfect consent.

6. The punishments incurred by mortal sin are:

(1) The loss of sanctifying grace.

(2) The loss of all previously acquired merits.

(3) Temporal chastisements, including especially the withdrawal of many actual graces.

(4) Eternal damnation.

7. The punishments of venial sin are temporal chastisements, especially the withdrawal of many actual graces, and the consequent liability of the soul to mortal sin.

8. Habitual sin is not the habit of committing sin. It is the same as the stain of mortal sin, or the loss of sanctifying grace consequent upon any mortal sin.

9. Habitual sin is of two kinds, original and actual.

Original habitual sin is the loss of sanctifying grace, which all the children of Adam, except our Blessed Lady, incur at their conception in consequence of Adam's mortal sin, since they sinned mortally in him, acting as their head.

Actual habitual sin is the loss of sanctifying grace consequent upon one or more of our own mortal sins.

ON THE FORGIVENESS OF SINS

1. The article "The forgiveness of sins" means that the Church has full power from Christ to forgive all sins, both as to guilt and direct punishment, and that no mortal sin can be forgiven independently of her.

It is the Novatian heresy to say that there is any sin the guilt of which the Church has not power to forgive. When it is said, therefore, that the sins against the Holy Ghost cannot be forgiven, it is meant, not that the Church has not power to forgive them if they are repented of, but that they make the necessary repentance difficult, and almost impossible, by cutting off the means which lead to it.

They are six—

(1) Presumption of God's mercy.
(2) Despair.
(3) Resisting the known truth.
(4) Envy at another's spiritual good.
(5) Obstinacy in sin.
(6) Final impenitence.

2. The Church exercises her power to forgive the guilt of original sin, and all sins committed before baptism in the Sacrament of Baptism, and that of all sins committed after Baptism in the Sacrament of Penance.

No mortal sin can be forgiven independently of the Church, because none can be forgiven without the desire, at least implicit, to receive, if possible, the Sacrament of Baptism, or of Penance. No one, therefore, who is in mortal sin, can possibly be saved, if he culpably persist in rejecting the necessary Sacrament of Forgiveness.

The guilt of mortal sins can however be forgiven without the actual reception of Baptism or Penance by the reception, in good faith, of any other Sacrament with attrition or true repentance based on the motive of the fear of God, or the hope of heaven; and the guilt of all sins may be forgiven also by an act of contrition, or of true repentance based on the motive of the love of God for His own sake, which act, in the case of mortal sin, must include, as has been said, at least the implicit desire of the necessary Sacrament.

Venial sins, according to some, may also be forgiven by other acts of virtue, and through the use of the Sacramentals.

3. The Church exercises her power of forgiving

the punishment due to forgiven sins by the Sacraments of Baptism and Penance and by granting indulgences.

By direct temporal punishment are meant positive afflictions allotted to sins. Indirect temporal punishments, or rather consequences of sin, such as the withholding of graces and blessings, are beyond the Church's power.

It is the temporal punishment due to forgiven sins only which can be remitted. No sin which is still unforgiven can have any of its punishment remitted.

(2) The Sacrament of Baptism not only forgives all sins, but also remits all the temporal punishment due to sins forgiven.

(3) The Sacrament of Penance remits a part of the temporal punishment, in proportion to the fervour of the penitent's contrition. The Sacramental penance also has a special satisfactory power.

4. Indulgences are grants made by the Church out of her treasury of satisfactions to those who fulfil certain conditions, for the remission, either plenary or partial, of the temporal punishment remaining due to their forgiven sins.

The Church's treasury of satisfactions consists of the satisfactions of Christ and of our Blessed

Lady, and of such satisfactions of the Saints as were not needed to pay for their own sins. All these satisfactions can be disposed of by the Church in indulgences.

Indulgences would not be valid if granted without any conditions or just cause.

Indulgences are either plenary or partial. A plenary indulgence, if fully gained, remits the whole of the temporal punishment due. A plenary indulgence may be only partially gained when certain venial sins are not fully repented of or forgiven.

A plenary indulgence may be either a common plenary indulgence, or a jubilee. A jubilee is a plenary indulgence granted by the Pope to the whole Church every quarter of a century, and on some solemn occasions. It is accompanied by special faculties to confessors for dispensing vows, and absolving from reserved cases, *i.e.* from sins the forgiveness of which is ordinarily reserved to the Pope or to the Bishop.

Jubilees and plenary indulgences are granted by the Pope only. Confession, Communion, and Prayer in a public church for the Pope's intentions are nearly always a part of the conditions on which they are gained.

Partial indulgences are for as much temporal punishment as would correspond to so many years

or days of canonical penance as the indulgence indicates. Bishops can give forty days indulgences in their own dioceses, Cardinals one hundred days.

Indulgences are granted to the living by the way of jurisdiction, from the power of binding and loosing. The Pope may authorize their being offered on behalf of the dead, but only by way of suffrage.

5. Temporal punishment, besides being remitted by Baptism, or Penance, or indulgences, may be satisfied for by works of penance done in a state of grace, by acts of contrition and by certain heroic acts, as martyrdom, and religious profession. Martyrdom, religious profession, and intense contrition, probably satisfy entirely. The Mass also satisfies in part for temporal punishment.

THE RESURRECTION OF THE BODY

1. At the last day all mankind will rise again to life with the same bodies as they have had in this life.

2. The soul is naturally immortal, but that it should live again in the body is a mystery of the power of God.

3. It is probable that all will rise with bodies such as they had, or would have had at the age of thirty-three.

4. All will rise with their own distinguishing features and characteristics, but all without mutilation or deficiency, and the good without deformity.

5. The bodies of the good will have the four gifts of impassibility, glory, agility, and subtlety in a manner proportionate to the glory of their souls. The bodies of the damned will probably have directly opposite characteristics.

6. The respect paid to the bodies of Christians, and the honour paid to the relics of the saints, follow from the doctrine of the resurrection of the body.

AND LIFE EVERLASTING

1. After the resurrection no one will die again, but the souls of all men will remain eternally united to their bodies.

2. It is only the just who are said to have everlasting life, since they only will have the perfect and beatific use of all their faculties.

3. Everlasting life consists essentially in the beatific vision, that is, in a sight of God's essence face to face with the spiritual eye of the understanding, this sight being necessarily accompanied by a complete repose and contentment of the will in God, who is thus possessed, and also by a perfect love of Him.

4. The understanding would not have power to see God as He is, if it were not strengthened by the light of glory.

5. The light of glory is an infused supernatural habit, enabling the soul to see God. It results from sanctifying grace, and is given in proportion to the degree of grace to which the soul had attained at death. The soul which has a greater light of glory sees God more perfectly.

6. By the help of the light of glory the blessed see in God the Divine essence and attributes, the Three Persons of the Most Holy Trinity, the

mysteries of the faith, all the blessed, and probably their thoughts, all genera and species of creatures, the history of God's Providence in the world, all that belongs to their own state, and all prayers addressed to them.

7. The Beatific Vision is an enduring, unchanging act of the soul, whereby it participates in the Divine Eternity, and is made incapable of sinning.

8. The Beatific Vision perfects the soul, uniting it to God, and transforming it into His likeness.

9. The Beatific Vision is the source of a multitude of other blessings of soul and body, and in particular of an infused supernatural knowledge by which the soul knows created objects in themselves, and not merely in their sensible effects, of many supernatural revelations, of the gifts of glory in the body, and of an abundance of pure delights in the senses.

10. Thus in the state of beatitude man finds his last end, all his faculties are perfected and perfectly occupied, all his desires are satisfied, and he is defended from all evils.

11. In addition to their Beatific Vision, Martyrs, Doctors, and Virgins have special accidental rewards called aureoles.

12. The life of the wicked is called the second death, because in it they can use no faculty as they

please, but suffer everlasting constraint and misery in all.

13. Their damnation essentially consists in this, that their understanding is totally deprived of Divine light, and their will and affections are obstinately turned from the goodness of God.

14. This essential damnation brings with it an accumulation of other evils in soul and body, and in particular that the soul is stripped of all moral good, and is tormented with the body by the material fire of hell, and that the body is afflicted in all its senses, especially by darkness, by confinement, and by fire, and is given over to the devils to be tormented by them.

15. It is of faith that the torments of the damned never end, and admit no essential change.

16. Hell is probably a prison within the earth.

PART II.

ON HOPE

1. An act of hope is an act of the will, whereby we desire, above all things, to obtain from God the possession of Himself in eternal beatitude, and all means necessary thereto, because He is our supreme good; and surely trust to obtain them through the merits of Christ, because God is Almighty, infinitely good and merciful, and faithful to His promises.

An act of hope, therefore, is a twofold act, including both desire and confidence of obtaining.

The primary object of hope is God Himself, to be possessed by the beatific vision.

The secondary object of hope is the means of salvation offered by God through the merits of Christ, viz., actual grace, repentance, forgiveness of sin, sanctifying grace, meritorious works done by grace, and final perseverance, and temporal blessings so far as by the right use of them through grace they will conduce to our salvation.

The motive of hope, so far as it is a desire, is the goodness of God as our supreme good.

The motive of hope, so far as it is a firm confidence in arriving at God in spite of difficulties, is the omnipotence, beneficence, mercy, and faithfulness of God.

Hope must desire God before all things, so as not deliberately to prefer any good to the possession of God in heaven.

Hope must be sure, that is, it must rely unwaveringly on its unfailing motive of the Divine assistance. It admits of fear, because of the uncertainty of our own co-operation, but not so as to shake its reliance upon God.

2. The virtue of hope is an infused supernatural habit, inclining us to elicit acts of hope.

It is first infused by God into the soul, in the case of infants and those who have never come to the use of reason, at their Baptism. In the case of those who have come to the use of reason on their making an act of hope by the help of actual grace.

Fresh degrees of it are infused whenever sanctifying grace is given to the soul, or when acts of hope are made.

It is lost by an act of despair, or contempt of salvation, which is contrary to it; or by an act of heresy, which takes away its motive.

3. The sins contrary to hope are contempt of salvation, despair, and presumption.

Contempt of salvation is the deliberately preferring the perpetual possession of created goods to the possession of God.

Despair is the distrust of obtaining salvation, or the necessary means to it, as forgiveness, amendment of life, or necessary graces. It is complete when it makes us resolve to abandon the attempt to obtain these blessings.

Presumption is an inordinate confidence of obtaining beatitude in a way different from that which God has appointed. It may be committed in four ways—

(1) By expecting glory or any of the means towards it through works done without grace.

(2) By expecting pardon without repentance, or glory without merits.

(3) By willing to persevere during health, or for a long time, in sin, relying upon a death-bed repentance.

(4) By sinning precisely on the motive of the easiness of forgiveness.

ON GRACE

1. THE primary object of hope is the beatific vision, or eternal life. The secondary object of hope is sanctifying grace and charity, and all the dispositions and helps which lead to them.

2. Each of these means towards eternal life is said to be a grace; that is, a supernatural gift of God, freely bestowed upon us, for our sanctification and salvation.

The name of "grace" is appropriated to the supernatural gifts of God; that is, those which are in order to our supernatural end of the beatific vision. It is of faith that all these are gratuitously given us, *i.e.* that they are not given in reward for, or on account of, any natural action which we may do, or any natural quality which we may possess.

3. Graces are divided into: (1) Graces that make pleasing, and (2) gratuitous graces. Graces that make pleasing are those which lead directly to the sanctification of the recipient; gratuitous graces are those which are given principally for the benefit of others.

4. Graces that make pleasing are again divided into: (1) exterior graces, and (2) interior graces. Exterior graces are such exterior helps as sermons, books, examples, warnings, conversations, &c. Interior graces are within the soul.

5. Interior graces making pleasing are divided into: (1) sanctifying grace, including the virtues and gifts, which are inseparable from it, and also faith and hope, which, though separable from it, yet belong to it, and are only perfect when informed by it, and (2) actual graces.

6. Sanctifying grace, with its virtues and gifts, has been already spoken of. Sanctifying grace is also called habitual grace, because it is an infused habit. It is also called justifying grace, because if the soul is in sin, it cleanses it from sin and makes it just.

7. Actual graces are supernatural interior transient assistances, by which God illuminates, excites, and helps an intellectual creature to elicit acts tending to salvation.

These assistances are probably, sometimes, supernatural perceptions of the understanding, and pious movements of the will produced in us by God, without any free act of ours. Sometimes they are movements by which our free will is rendered capable of supernatural acts.

8. Gratuitous graces are so called because they have no more special qualification.

9. The gratuitous graces are nine in number—the word of wisdom, the word of knowledge, the word of faith, the grace of healings, the working of miracles, the gift of prophecy, the discernment of spirits, the gift of tongues, and the gift of interpretation.

The first three imply a power of appreciating, explaining, and illustrating the faith for the benefit of others. Miraculous cures appeal more to men's gratitude, other prodigies to their reason.

ON THE NECESSITY OF GRACE

1. No man without grace can resist grave temptation, or love God above all things, even with a natural love, or keep the whole law of God, although he may, without supernatural grace, perform some easy natural good works, and resist some slight temptations.

2. No man, even in a state of grace, can accomplish, or even begin any supernatural good work, or any work, or even thought conducive to salvation, without the help of interior actual grace, both in his understanding and in his will.

3. No man, by his mere natural powers, can either deserve or do anything whatever to dispose himself to receive actual grace.

4. No man can obtain the dispositions necessarily

preceding particulars to all who have come to the use of reason, except by the free gift of God.

Those necessary dispositions are faith, hope, and attrition, with the actual exception of a Sacrament; or faith, hope, and contrition, with the desire, at least implicit, of a Sacrament.

Faith and hope, or at least the desire for those virtues, cannot be exercised, even supernaturally.

Attrition and contrition can be exercised supernaturally, but are exercised by prayers, and good works done by faith and actual grace.

3. We have two more particulars, but can only discuss one at present with the help of grace to receive it as God's free gift. Something prior is given to infants in Baptism, and increase of it to [illegible] without any disposition.

It is given gratuitously to adults in the Sacrament, when received with the necessary dispositions. It is given gratuitously and without [illegible] actually received, on the desire of an act of [illegible].

Such an act appears to be infinitely and unconditionally, but does not actually exist in

2. The next point is a state of grace, not merely as opposed to actual sins, or that power [illegible]

3. Those who are in a state of grace [illegible] by the help of actual grace must obtain additional

graces, and also increases of sanctifying grace and of glory in heaven.

ON THE DISTRIBUTION OF GRACE

1. Actual grace, at least remotely sufficient, is offered from time to time, to all sinners, even those who are blinded, or obdurate, or infidels, in order to their conversion, and it is always offered whenever any precept obliges, or any temptation presses.

A grace remotely sufficient is that by the right use of which we can obtain graces proximately sufficient, such as is the grace to pray.

2. The gift of faith is not actually offered to all, but it is prepared for all, and would be offered if no impediment were opposed to it by want of correspondence to previous actual graces.

ON PRAYER

1. THE word "prayer" has two meanings: (1) a lifting up of the mind and heart to God, and (2) the asking of suitable things from God.

2. In the first sense prayer may be more fully described as spiritual exercise, in which we dispose ourselves to union with God by considerations, petitions, and acts of faith, hope, and of the moral virtues, and unite ourselves to God by acts of charity, and acts of other virtues commanded by charity. God may also be pleased to unite our souls to Him mystically by contemplation.

3. The end of prayer is union of the soul with God by charity. We need two kinds of preparation to dispose us for this: (1) the mortification of inordinate love of self and of creatures, and (2) incitements to charity.

4. Both these dispositions are promoted by meditation, or considerations on revealed truths, and by petition, or asking them from God, our Lady, and the Saints. Mortification of inordinate love of self and creatures is promoted by acts of faith, hope,

fear, humility, poverty, chastity, and detachment. We are incited to the love of God by acts of faith, hope, gratitude, etc.

5. The act of charity whereby the soul is united to God, includes the love of complacency, by which we rejoice in God's perfections, the love of benevolence, by which we desire for God the knowledge, and love of His creatures, and reparation for sin, the love of conformity, by which we love His will, and the love of desire, by which we desire to be with God. It also includes love of men, and desire of their salvation.

6. The acts commanded by charity are principally the acts of the virtue of religion, viz., adoration, praise, thanksgiving, devotion, and petition. By adoration is meant submitting ourselves to God in token of His supreme excellence and dominion By devotion is meant the prompt will to serve God and keep His commandments.

7. Acts of temperance, as of humility, poverty, and chastity, and of other virtues, may also be commanded by charity, as well as be dispositions towards it.

8. Contemplation, by which God mystically unites the soul to Himself, is an extraordinary Divine light, fixing the attention of the understanding upon God, and moving the will to ardent charity.

9. The acts, of which prayer consists, are acts of the understanding and will. They may, or may not, be attended with corresponding affections, or movements of the sensitive appetite, without this changing their substance or affecting their merit. Affections are given by God to facilitate and fortify our virtuous acts. They are not in our own power, and acts made without them are often more meritorious, because they are often made with a purer intention and more energetically.

10. Prayer is either vocal or mental. Vocal prayer is that which is made with a set form of words. Mental prayer is made without a set form of words.

11. The advantages of mental prayer are: (1) That it enables us more fully to consider the motives of charity and of the mortification of self-love; (2) that its acts are more our own, and therefore often more real; and (3) that it is unfettered, and therefore leaves the soul more free to follow the inspirations of the Holy Ghost.

The advantages of vocal prayer are: (1) That it occupies our time more fully, and prevents distractions; (2) that it suggests acts often better and more perfect than we could make ourselves.

12. The prayer of petition is infallible in its effects when it is made with the following conditions: (1) For ourselves; (2) for things necessary

to salvation; (3) in earnest, or with a real desire to obtain and profit by the fruit of our prayer; (4) with attention; (5) with humility; (6) with faith, or confidence that we shall be heard; (7) with perseverance.

13. Frequent prayer of petition is necessary for salvation for two reasons: (1) Because God has commanded it; and (2) because He ordinarily attaches to it the graces necessary for perseverance.

ON THE "OUR FATHER"

1. "*Our Father.*" The word "Father" is addressed to the Most Holy Trinity, of whom we are children, not only by creation, but much more by adoption through grace. It may therefore be addressed also to any one of the Three Persons.

Prayers addressed to God as our Father are more pleasing to Him than those made to Him as our Creator, since the Gift of Piety is more excellent than the virtue of Religion.

The word "our" reminds us that we pray in the Communion of Saints, and therefore in union with Jesus and Mary, and the Saints, and that this adds to the efficacy of our prayer. It also reminds us that we are to pray for all men, and especially Christians.

The words, "*Who art in heaven,*" incite us to hope for heavenly glory, and to rely on the omnipotence of God.

In meditating on these words, we may exercise ourselves in acts of charity, piety, and hope.

2. "*Hallowed be Thy Name.*" God's glory is the

end for which all things exist. Our first petition, therefore, is that God may be glorified, and especially by the knowledge and love of His intelligent creatures.

In this petition we may exercise ourselves in acts of charity, religion, adoration, praise, and thanksgiving.

3. "*Thy Kingdom come.*" God's glory is chiefly found in His union with His intellectual creatures, by supernatural knowledge and love, and especially in their beatific vision of Him in heaven. This also is the last end and perfection of our being. Hence the second petition is, that the kingdom of God's knowledge and love may be extended: (1) By the propagation and exaltation of His Holy Church; (2) by a continually increasing union of our souls and those of all mankind with God by sanctifying grace, and also, if it should please Him, by the mystical union of contemplation; and (3) by our perfect union with Him hereafter in the beatific vision.

In this petition we may exercise ourselves in acts of charity to God and our neighbour, and in acts of hope and of contempt of worldly things.

4. "*Thy will be done.*" God's Kingdom of love can be extended and perfectly established only by the perfect and loving fulfilment of His will, which is accomplished by keeping His command-

ments, and taking up our cross to follow Christ. This depends on His grace and on our own co-operation taken together. The third petition therefore is that we and all men may by His grace keep His commandments, and take up our cross and follow Christ.

In this petition we may exercise ourselves in acts of charity to God and our neighbour, devotion, and penance, and in making particular good resolutions.

5. "*Give us this day our daily bread.*" God's will cannot be done without God's help. Hence the fourth petition is that God would give us each day His graces and helps according to His own holy designs, and especially—

(1) The Holy Eucharist, which was instituted for our daily spiritual food.

(2) The other Sacraments according to our needs.

(3) The word of God, and other exterior graces.

(4) Interior actual graces.

(5) Temporal things, so far as they are conducive to our salvation.

In this petition we may exercise ourselves in acts of charity, hope, and humility.

6. "*And forgive us our trespasses, as we forgive them that trespass against us.*" The Kingdom of God's love is impeded by sin and its consequences. The rest of the prayer therefore is for the removal

of these obstacles. The fifth petition is that all existing stains of sin, mortal or venial, may be removed by God's forgiveness, and we offer ourselves to withdraw all obstacles to this and especially all want of charity and forgiveness towards our neighbours.

In this petition we may make acts of penance and contrition, and of charity to God and our neighbour.

7. "*And lead us not into temptation.*" God never leads anyone into temptation positively, by doing anything to induce him to sin, but He permits us to be tempted in punishment of our sins, and for the trial of our fidelity. The sixth petition is that He would not permit us to be tempted except as far as it is expedient for us, and that when it is so He would not permit us to fall into sin through the temptation.

In this petition we may exercise ourselves in acts of temperance and detachment of various kinds, as of humility, purity, and poverty of spirit.

8. "*But deliver us from evil. Amen.*" As the end of our being is union with God, so the only real evil is what prevents or delays our perfect union with Him. The last petition therefore is that we may be delivered from all such real evil, and as we have already asked to be delivered from sin and occasions of sin, we ask now to be delivered

particularly from those punishments and consequences of sin which may retard our union with God.

In this petition we may exercise ourselves in acts of hope, of fear, and of humility.

9. The "Our Father" is called the Lord's Prayer, because taught by Jesus Christ. It comprises all things that we can rightly ask of God, and the exercise of all virtues, and it suggests all subjects of meditation and contemplation.

ON THE "HAIL, MARY"

1. It is the common doctrine of the saints that God wills to give all graces through Mary, and therefore it is desirable that we should always approach to Him and present our petitions to Him through her, so that we may be more favourably received.

For this reason the Church in her offices ordinarily accompanies the "Our Father" with the "Hail, Mary!"

2. In saying the "Hail, Mary!" and other prayers directly to our Blessed Lady, asking her to pray to God for us, we are in reality praying to God through her.

We are also doing an act agreeable to God, and useful to our own souls, and one which, like any other act of virtue, may be accompanied and commanded by charity.

3. The "Hail, Mary!" is to be regarded as taught us by God, for the Archangel Gabriel was sent by God to say the words, "Hail, full of grace, the Lord is with thee, blessed art thou amongst

women." S. Elizabeth was inspired by the Holy Ghost to say, "Blessed art thou amongst women, and blessed is the fruit of thy womb!" and the Holy Church was guided by the Holy Ghost in adding the sacred names of Jesus and Mary, and the words "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

4. Our Lady is full of grace: (1) Because her grace has freed her entirely from all stain of sin, original or actual, mortal or venial; (2) because she has grace with all its gifts and virtues in the fullest measure befitting her almost infinite dignity, and far exceeding the accumulated grace of all other creatures; (3) because her grace has been the source of incessant and most perfect merits in every moment of her mortal life.

5. The Lord was with our Blessed Lady in her mortal life: (1) By defending her absolutely and completely from every assault of the devil, and from all evil; (2) by directing and governing every movement of all her faculties; (3) by giving Himself to her for her Son. He is with her now most perfectly in the beatific vision.

6. Our Lady is blessed among women, because she is at once a Virgin, and Mother of God, and because she was exempt from all pain in bearing her Divine Son.

7. She is blessed also especially in the blessed fruit of her womb, the Son of God, and this is the source of all her other blessings.

THE ROSARY AND OTHER PRAYERS

1. The Rosary is a devotion in which fifteen decades, each consisting of a Pater, ten Aves, and a Gloria, are recited and accompanied, each of them, by meditation on one of fifteen Mysteries of our Lord, or of our Blessed Lady.

The Rosary is divided into three parts, and the Mysteries belonging to each part are called respectively the Five Joyful, the Five Sorrowful, and the Five Glorious Mysteries.

The Five Joyful Mysteries are the Annunciation, the Visitation, the Birth of our Lord, the Presentation of our Lord in the Temple, and the Finding of our Lord in the Temple.

The Five Sorrowful Mysteries are the Agony in the Garden, the Scourging at the Pillar, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion.

The Five Glorious Mysteries are the Resurrection, the Ascension, the Sending of the Holy Ghost upon our Lady and the Apostles, the Assumption, and the Coronation of our Lady, and the everlasting happiness of the Saints.

The Rosary was revealed to S. Dominic about the year 1206, to assist him in destroying the heresy of the Albigenses in France. One hundred days' Indulgence for every Pater and Ave may be gained by reciting the Rosary, or its third part, on beads having the Dominican blessing, with a contrite heart, and meditating, if able, on the accompanying mystery; also other Indulgences.

2. *The Rosary of S. Bridget* is recited in honour of the sixty-three years of our Blessed Lady's life. It consists of six decades (each consisting of a Pater, ten Aves, and a Credo), followed by another Pater and three Aves. The seven Paters are in honour of the seven sorrows or joys, the sixty-three Aves in honour of the sixty-three years.

One hundred days' Indulgence for each Pater, Ave, and Credo may be gained by reciting the Rosary on beads properly indulgenced, besides other indulgences. They are applicable to the dead.

3. *The Rosary of the seven Dolours* of our Blessed Lady was propagated by the Order of Servites, established in the year 1233, in honour of the seven Dolours of Mary, viz.: The Prophecy of S. Simeon, the flight into Egypt, the loss of Jesus for three days, her meeting Jesus carrying His cross, her beholding His crucifixion and death upon the cross, her receiving Him when taken down from the cross, and her witnessing His burial.

It consists of seven sets of Paters and Aves, each consisting of one Pater and seven Aves, the whole being followed by three Aves, in honour of the tears shed by our Blessed Lady in her Dolours. One of the Dolours is meditated upon at each set.

One hundred days' indulgence for each Pater and Ave, and on Fridays, and in Lent 200 days, together with seven years and seven quarantains, may be gained by reciting this Rosary on indulgenced beads, besides other indulgences. They are all applicable to the dead.

4. In honour of the *seven joys of our Blessed Lady.* S. Thomas of Canterbury used to recite daily seven Aves. The seven earthly joys are: (1) The Annunciation; (2) The Visitation; (3) The Nativity; (4) The Epiphany; (5) The finding in the Temple (6) The Resurrection; (7) The Ascension. She revealed to him her seven heavenly joys: (1) That the Holy Trinity honours her above all creatures; (2) That her virginity has set her above all angels and saints; (3) That the great light of her glory illuminates the heavens; (4) That the blessed worship her as the Mother of God; (5) That her Son grants her whatever she asks; (6) That grace is given her on earth, and that glory in heaven is prepared for her clients; (7) That her accidental glory goes on increasing to the day of judgment.

5. For reciting devoutly, and from the heart, *Acts of Faith, Hope, and Charity*, in which the motive of each virtue is expressed, an indulgence of seven years and seven quarantains may be gained each time, and for daily recitation a Plenary Indulgence once a month, and at the hour of death on the usual conditions. They are all applicable to the dead.

6. The *Crown of our Lord* was revealed about the year 1516 to the Blessed Michael of Florence, a Camaldolese.

It consists of three decades, consisting each of one Ave and ten Paters, followed by an Ave, three Paters, another Ave and a Credo. The thirty-three Paters are in honour of the thirty-three years of our Lord's life, and the five Aves in honour of His five wounds. The Credo in honour of His twelve Apostles.

Two hundred years' indulgence may be gained by reciting it on indulgenced beads with repentance and confession, or at least the firm purpose of confession, besides other indulgences. They are all applicable to the dead.

7. *The Rosary of five wounds of our Lord* is a devotion of the Passionist Fathers. It consists of five sets of Glorias and Aves, in honour of the five wounds, each set consisting of five Glorias, with one Ave at the end of each set, in honour of our Lady of Dolours.

One year's indulgence, once a day, may be gained

by reciting it on indulgenced beads, with a devout and contrite heart, and meditating on the five wounds, besides other indulgences. They are all applicable to the dead.

8. *The Rosary of the Precious Blood* consists of seven sets of Paters and Glorias, each set consisting of five Paters and one Gloria, except the last, which consists of three Paters and one Gloria. The seven sets are in honour of the seven Blood-sheddings. The thirty-three Paters in honour of the thirty-three years in which the Precious Blood was shed.

The seven Blood-sheddings are:

(1) The Circumcision. (2) The Bloody Sweat. (3) The Scourging. (4) The Crowning with Thorns. (5) The Way of the Cross. (6) The Crucifixion. (7) The Opening of the Side of Jesus.

An indulgence of seven years and seven quarantains may be gained once a day by reciting on indulgenced beads this Rosary, meditating on the mysteries, if able, with a contrite heart and with devotion; besides other indulgences. They are all applicable to the dead.

9. The Devotion of the *Stations*, or the *Way of Calvary*, or the *Way of the Cross*, is a devout pilgrimage to fourteen crosses canonically erected in memory of fourteen of the principal events which occurred on our Blessed Lord's Way of

the Cross, made while meditating to the best of one's capacity upon the Passion.

Those who make this pilgrimage, moving from Cross to Cross, so far as room permits, and meditating as above, can gain all the indulgences granted to those who visit the Way of the Cross at Jerusalem. It is not necessary to make any particular prayer or meditation at each Cross.

The fourteen mysteries of the Way of the Cross are as follows:—

(1) Jesus is condemned to death. (2) Jesus has the Cross laid upon Him. (3) Jesus falls the first time beneath the Cross. (4) Jesus meets His most holy Mother. (5) Jesus is helped by Simon of Cyrene to carry His Cross. (6) The face of Jesus is wiped by S. Veronica. (7) Jesus falls the second time. (8) Jesus consoles the women of Jerusalem. (9) Jesus falls the third time. (10) Jesus is stripped, and has gall given Him to drink. (11) Jesus is nailed to the Cross. (12) Jesus dies upon the Cross. (13) Jesus is taken down from the Cross, and laid in the lap of His most holy Mother. (14) Jesus is laid in the sepulchre.

4*b*. The *Rosary of the Immaculate Conception* is a Capuchin devotion. It consists of the sign of the Cross, of three repetitions of the ejaculation, "Blessed be the holy and immaculate conception

of the Blessed Virgin Mary," each one being followed by one Pater, four Aves, and a Gloria.

An indulgence of 300 days each time may be gained by those who recite it on indulgenced beads with sorrow for their sins, besides other indulgences. They are all applicable to the dead.

10. *Studying and teaching Christian doctrine.*

(1) An indulgence of 100 days may be gained by studying for half-an-hour, with a view to teaching or learning the Christian doctrine.

(2) The same may be gained by schoolmasters every time that on week-days they explain the Christian doctrine in their schools.

(3) Seven years and seven quarantains may be gained by any who assist at Christian doctrine, or teach it after confession and communion.

(4) Seven years and seven quarantains may be gained by schoolmasters who take their pupils to the Christian doctrine on Feast days, and teach it; also other indulgences.

11. *Indulgences of the Papal blessing*, which may be attached to any Beads, Rosaries, Crosses, Crucifixes, small statues and medals, made of materials not fragile or easily destroyed. *They are in addition to the special indulgences* granted to beads blessed for any of the above-mentioned Rosaries.

The blessed object must be carried on the person,

or kept in a fitting place in his house. In the latter case the prayers must be recited before it.

1. Whoever says, once in the week, the Crown of our Lord, or the Rosary of our Blessed Lady, or the third part of it, or the Divine office, or that of our Lady, or the office of the dead, or the penitential psalms, or the gradual psalms, or who is accustomed to teach Christian doctrine, or to visit prisoners, or the sick in the hospitals, or to help the poor, or to assist at Mass, or, if a priest, to celebrate it, gains on the usual conditions; that is to say, confession and communion, and prayers in Church after Communion for the Pope's intentions and the wants of the Church, a Plenary Indulgence on the following days: Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, the Nativity of our Lady, her Annunciation, Purification, and Assumption, the Nativity of S. John the Baptist, the Feasts of SS. Peter and Paul, S. Andrew, S. James, S. John, S. Thomas, SS. Philip and James, S. Bartholomew, S. Matthew, SS. Simon and Jude, S. Matthias, S. Joseph, All Saints Day, and the Immaculate Conception. For those who have *the habit* of weekly confession, their weekly confession suffices for all indulgences.

2. Seven years and seven quarantains may be gained by anyone who performs the above-mentioned

works, on the Feasts of our Lord and the Blessed Virgin.

3. Five years and five quarantains by him who does the same works upon all Sundays and other Festivals in the year.

4. One hundred days' indulgence for all those who do them on any other day.

Confession and Communion are not required for gaining these partial indulgences.

5. Whosoever, at the hour of death, shall recommend his soul to God with perfect resignation, and after having, if it be possible, received the Sacraments of Confession and Communion, shall invoke with a contrite heart, verbally, if he be able, or if not, at least mentally, the Holy Name of Jesus, gains a plenary indulgence, also other indulgences. They are all applicable to the dead.

ON THE FIVE SCAPULARS

1. Conditions for gaining the indulgences attached to Scapulars.

(1) Each Scapular must be blessed and placed upon the person's shoulders by a priest, who has faculties to bless and invest with that Scapular.

(2) New Scapulars need not be blessed.

(3) The name must be registered, where the Confraternity is established, if the Scapular belong to a Confraternity.

(4) The Scapular of the Most Holy Trinity is of white linen or cloth, having on it a small red and blue cross.

That of our Lady of Dolours must be of black woollen cloth.

That of Mount Carmel must be of brown or black woollen cloth.

That of the Immaculate Conception must be of light blue woollen cloth.

That of the Passion must be of scarlet woollen cloth, hung by two scarlet woollen strings, and having at one end a picture of the Sacred Hearts, and at

the other a picture of Jesus crucified, with the instruments of the Passion at His feet. The pictures and material, &c., *of the strings* of the other Scapulars are not prescribed.

(5) The person must wear the Scapular over his shoulders, one side in front, the other behind (either over or under his clothes).

(6) He must wear it night and day, unless he remove it for a time for a reasonable cause.

(7) For the Plenary Indulgences he must fulfil the conditions of Confession, Communion, and Prayers in Church after Communion for the Pope's intentions and the wants of the Church.

2. The Scapular of Mount Carmel.

It was revealed by our Blessed Lady to S. Simon Stock, who was elected General of the Carmelites in 1245, and was instituted by Papal authority.

(*a*) Our Blessed Lady promised S. Simon that "whosoever died while devoutly wearing this habit, should be preserved from eternal pains."

(*b*) She promised also to Pope John XXII., that she would deliver from Purgatory, on the Saturday after their death, those who, wearing the Scapular, had fulfilled the following conditions, which he published and comprised in his Sabbatine Bull, 1322.

(1) To observe chastity according to one's state.

(2) *For those who can read,* to recite daily the Little Office of the Blessed Virgin Mary.

For those who cannot read, to observe the fasts of the Church, and abstain from flesh-meat on Wednesday and Saturday in each week, unless Christmas Day fall on one of those days.

In cases of grave hindrance, an ordinary Confessor can commute, otherwise he must have special faculties.

3. Scapular of the Immaculate Conception.

The following indulgence is granted to those who wear it.

Each time they say six Paters, Aves, and Glorias in honour of the Most Holy Trinity, and of Mary conceived without sin, and pray at the same time for the usual intentions of the Church, they gain the same indulgences as they would by visiting the Basilicas of Rome, S. Mary of the Angels at Assisi, S. James of Compostella, and the Holy Land.

Many other indulgences are granted for all the five Scapulars.

PART III.

ST. ALBERT'S COLLEGE LIBRARY

ON CHARITY

I. An act of Charity is an act of the will, by which we love God above all things for His own goodness' sake with a love of friendship, founded on the communication which He makes to us of His eternal beatitude, and by which for God's sake we love our own souls, and all our neighbours in due order as ourselves, with a love of unity or of friendship founded on the participation which we can all have in the same beatitude, and by which, lastly, we love our own bodies as helping us to acquire that beatitude, and receiving gifts that flow from it.

1. We love God and our neighbour with a love of friendship; that is, with a love which desires the good of its object, which is a mutual love and mutually known to the persons loving, and tends to union by desiring intercourse and by conformity of desires, and by regarding the person loved as one with the lover, and which is founded on the communication of some good.

The love which we have by charity for our-

selves is not strictly friendship, but is the type of the union of friendship.

2. The kind of friendship which is called charity is founded on the communication of eternal beatitude.

3. God is loved by charity as the common good, the source of beatitude. He is loved as our good, so that if by an impossibility he were not man's good, He would not be to us a motive of loving. Nevertheless He is not loved only because He is our good, but because He is the infinite good.

We love our own souls by charity, because of the image of God which is in them, and as capable of participating in beatitude.

We love our neighbour because of the image of God in them, and as able to be our associates in beatitude. Sinners and our enemies therefore may not be excluded from this common love, or from the ordinary exterior marks of it, and we must be prepared to show them more special love when necessary.

We love our own bodies, not in respect of their concupiscence and corruption, but in respect of their nature, not as capable of beatitude, but as helping us to acquire it and receiving a redundance from it.

We do not love the damned, because they are irreparably deformed by sin, and are incapable of beatitude.

4. We love God above all things as the source of beatitude, above our neighbour and above ourselves, wishing to Him the greatest good and preferring the continuance of His friendship to all other considerations.

In respect of the good which we desire to the objects of our love, we love most those who are finally nearest to God, desiring for them, as God does, the greatest beatitude.

In respect however to the intensity and energy of our charity in this life, next to God we love our own souls, as our own participation in beatitude is a more powerful motive to us than our neighbour's association with us in it. We must not therefore incur any loss of grace, or of charity, nor any diminution of its fervour, for any good of our neighbours whatsoever, if we would not sin against the true order of charity.

The intensity and energy of our charity towards others in this life is great in proportion to the closeness of their union with us, especially in desiring and procuring for them those goods in respect of which they are united to us. Parents, husbands or wives, or children come simply first in the order of charity, but we may prefer others to them in particular goods, as, our fellow-citizens in political matters.

In heaven, the intensity of our charity will be

greater towards ourselves than towards others, but with respect to others it will follow the order of their nearness to God, as there will be no longer that special union with us and dependence upon us which some have in this life. Nevertheless charity will there, as it does here, direct other lawful kinds of friendship towards those who are specially related to us, since charity does not destroy, but perfects nature.

We love our neighbours better than our own bodies, since they are our associates in beatitude, whereas our bodies only receive a redundance from it. The order of charity therefore requires that we should sacrifice our lives to save our neighbour from damnation where we can certainly accomplish that object, and when he is in extreme spiritual necessity, *i.e.* when he has no other possible means of escaping.

II. The virtue of charity is a supernatural infused habit, freely infused by God, inclining us to make acts of charity.

1. It is infused by God into infants in Baptism, and into those who have come to the use of reason in Baptism, Penance, or most probably any other Sacrament received with attrition, or on their making by the help of actual grace an act of charity, or of contrition founded on charity, which

act will include, at least implicitly, the desire of the necessary Sacrament.

2. It is increased on any good work being done for the service of God in a state of grace, at least if such good work be commanded by charity, and on the worthy reception of any Sacrament.

3. It never diminishes, but it is impeded in its exercise by venial sin.

4. It is lost by any mortal sin.

5. If regained, it is in all probability regained in all its previous intensity, with an increase for the good work or Sacrament regaining it.

III. The sins directly contrary to it are the hatred of God and of our neighbour.

ON THE COMMANDMENTS

1. MORAL precepts belong to the rule of right and wrong, which is deducible from reason, that is, to the law of nature. Hence the moral precepts of the old law remain, although its judicial and ceremonial precepts have been abolished.

2. The Decalogue, or ten commandments, are those moral precepts which were delivered to the Jews by God immediately, and not through the intervention of Moses.

3. The ten commandments are primary conclusions deducible from the first principles known by reason or faith. All other moral precepts are contained in them, either as being the first principles from which they are derived, as is the case with the precepts of faith, hope, and charity, or as conclusions deducible from them, as is the case with other moral precepts.

4. The first three commandments order man rightly towards God, the last seven order him rightly towards his neighbour. The first three are

said to be the commandments of the first, the others of the second table of the law.

5. The first duty of a servant to his Lord is fidelity, the second reverence, the third service. Hence the first commandment forbids any infidelity in God's worship, or the worship of strange gods, the second all irreverence or insult towards God, and the third commands the service and worship of the Sabbath.

6. The fourth and sixth commandments prescribe the duties we owe to those of our neighbours to whom we have special obligations, the remaining commandments our duties towards our neighbours in general.

7. The fifth, sixth, and seventh commandments forbid injuries of our neighbour in deed, the eighth in words, the ninth and tenth in desires.

8. The fifth commandment forbids injury to our neighbour in his own person, and as respects his life; the sixth, injury to him in a person belonging to him, and as respects his offspring; the seventh, injury to him in respect of his property.

9. The ninth commandment forbids the concupiscence of the flesh; the tenth, the concupiscence of the eyes.

These desires are expressly mentioned rather than others, because their objects appear to be more desirable for their own sake.

10. The Ten Commandments prescribe the rendering to God and to our neighbour what is due to them, and in this sense the observance of them cannot be dispensed even by God Himself, as God cannot wish us not to render what is due; but oftentimes God's command given directly, or in some cases indirectly through lawful rulers, can make that not to be due to our neighbour which otherwise would have been his due, and then the precept would not be dispensed with, but the matter of it would be removed. Thus it is not against the fifth commandment to kill a man by God's command, or by the just command of a prince.

11. It is not a part of the commandments that obedience to them should proceed from settled habits of virtue, although this belongs to the perfection of obedience, and although the acquirement of virtuous habits is the end of the commandments.

12. It is not a part of the commandments that they should be obeyed from a motive of charity, but it belongs to the special commandment of charity that the observance of the other commandments should be sometimes referred to God from this motive.

13. Affirmative precepts do not bind at each moment, but only at certain times, or from time to time. Negative precepts bind at every moment.

14. In the place of the first and third commandments ceremonial precepts were intermixed with the moral ones, and the ceremonial part has been abolished, while the moral part remains. Thus it is no longer forbidden absolutely to make images, as it was to the Jews; and the observance of the seventh day has been changed to the observance of the first day of the week, and the mode of its observance has been changed.

15. The Division of Commandments adopted by the Church is that of S. Augustine.

ON THE FIRST COMMANDMENT

1. By the first commandment we are commanded, with a direct obligation, to make acts of faith, hope, and charity, on coming to the use of reason, at the hour of death, and frequently during life, probably, at least, once in a month, under pain of grave sin.

To fulfil the precept it is not necessary to make these acts vocally, nor in any particular form, nor to reflect upon the fact that we are making them.

2. We have an indirect obligation to make these acts whenever we cannot, without doing so, overcome any temptation, or fulfil any precept.

3. We are commanded to believe explicitly, and to know, at least in substance, the Creed, the Our Father, and the Hail, Mary, the Ten Commandments, the Sacraments of Baptism, Penance, and the Holy Eucharist, and any other which we may have occasion to receive. We are bound under pain of grave sin to receive religious instruction, at least, to this extent.

4. We are bound to take the necessary means to keep alive the virtues of faith, hope, and charity,

by prayer, hearing and reading the Word of God, frequenting the Sacraments, etc. Neglecting these means when we know them to be really necessary is a grave sin.

5. We are bound to make an external profession of our faith whenever our not doing so would be greatly against God's honour, or our neighbour's good.

6. We are commanded also under pain of grave sin to make, from time to time, various acts of the virtue of religion.

7. The virtue of religion is a branch of the cardinal virtue of Justice, and is the first of the moral virtues infused by God. It inclines us to pay to God the worship due to Him as the Supreme Being.

8. The acts of the virtue of religion prescribed by this commandment are those of adoration, praise, devotion, prayer, and thanksgiving, and the reception of certain Sacraments.

(1) Adoration, or worship, is any internal or external act testifying the excellence of the person worshipped above ourselves, and our submission to him on account of it.

Adoration, as paid to God directly, is called latria, and is paid in acknowledgement of His uncreated, supreme, and infinite excellence. Adoration, as paid to our Blessed Lady, is called hyperdulia, and is

paid in acknowledgment of her special and supereminent excellence and prerogatives as Mother of God.

Adoration, as paid to the Saints, is called dulia, and is paid in acknowledgment of their supernatural excellence as the beatified friends of God.

Adoration, or worship, of our Lady and the Saints, belongs to the virtue of religion, because it is indirectly worship of God. The word adoration in English is most commonly confined to the sense of adoration as latria.

The adoration paid to God, or our Lady, or the Saints, is called absolute adoration, because paid on account of their own inherent excellence.

A relative adoration is also rightly paid to relics and images, because of the excellence of the persons whom they represent, or to whom they relate.

(2) Praise is an act of declaration, or manifestation, of the Divine excellence.

(3) Devotion is an act of the will, whereby we give ourselves promptly to perform whatever belongs to the service of God.

(4) Prayer, as here spoken of, is the asking of suitable things from God. We are obliged to pray frequently, and at suitable times. To omit it altogether would certainly be a grave sin, and probably to omit it for as long as a month. We are obliged also to pray in grave temptations, or other

grave necessity, and in danger of death. The omission of morning and evening prayers, if it happens frequently, is at least venial sin. It may not be directly a venial sin each time, but it commonly is so indirectly because of sloth, or want of charity to ourselves.

Although prayer to our Blessed Lady and the Saints, to ask their help with God, does not appear to be strictly commanded, it cannot be neglected altogether without sin, at least by reason of want of charity to our own souls. This is more particularly true of prayer to our Blessed Lady.

(5) Thanksgiving is acknowledging with gratitude favours received from God.

(6) We are bound, by Divine law, under pain of mortal sin, to receive the Sacrament of Baptism as soon as we can be properly prepared for it, without any long delay.

We are bound, by Divine law, if we have fallen into mortal sin after Baptism, to receive the Sacrament of Penance, but not necessarily immediately. The Church imposes the obligation of receiving it annually. The necessity of its help for avoiding relapses may impose a much more frequent obligation.

We are bound, by Divine law, to receive the Holy Eucharist in danger of death, and frequently in life. The Church requires us to receive every Easter

time. Our own necessities may impose a more frequent obligation.

We are bound to receive the Sacrament of Confirmation at some convenient opportunity.

It is not certain that there is a precept to receive Extreme Unction when we are in danger of death by sickness. It would commonly be grave sin to omit it on account of our own need of its help.

SINS FORBIDDEN BY THE FIRST COMMANDMENT

1. Sins against faith:

(1) Infidelity, which is a wilful and obstinate rejection of revealed truth, after it has been sufficiently proposed.

(2) Heresy, which is a wilful and obstinate error of judgment in a baptised person about some article of faith, after it has been sufficiently proposed.

There is no lightness of matter in sins of infidelity or heresy, but they are always grave sin if consented to.

(3) Exposing ourselves to the danger of heresy, by dangerous conversations, sermons, or books. It is a grave sin if the danger be serious.

(4) Denying the faith, or saying anything when interrogated, which would be understood as a denial of it. This is always a grave sin. When not interrogated, we are not always bound to confess the faith, but may sometimes conceal it for a grave cause, even dispensing with positive precepts, such as those of Mass and abstinence, in order to do so.

2. Sins against hope:

(1) Contempt of Salvation, (2) Despair, (3) Presumption. These are always grave sins if complete in their kind, and fully consented to. There may be venial sins of worldliness, despondency, or pride tending towards them.

3. Sins against charity towards God:

(1) Hatred of God, which is the most grievous of all sins.

(2) Sloth, which in its worst sense is a weariness and dislike of God's friendship, considered as though it were an evil to ourselves, on account of the trouble it involves.

In this sense it is always a grave sin if consented to, as it is also a grave sin to despise God's benefits, as existence and the knowledge of the faith, from the same motive.

Sloth, in its more usual sense of remissness in the exercise of virtues for fear of trouble, is a grave sin when it leads to some grave sin of commission or omission.

4. Sins indirectly against the virtue of religion:

(1) Pride, which is an inordinate love of our own excellence. It is a grave sin only when it leads to a rejection of lawful authority, or to a grievous contempt or want of charity for our neighbours, or some other mortal sin.

(2) Ambition, which is an inordinate desire of

pre-eminence. It is venial, unless it lead to the use of unlawful means, or to the occasioning injury to others, or to some other mortal sin.

(3) Vanity, or vainglory, which is an inordinate desire for the manifestation of our own excellence, real or imagined. It is venial, unless it becomes mortal accidentally, or from its circumstances.

5. Sins directly against the virtue of religion:

a. Superstition, which is the paying of Divine worship in a wrong way, or to a wrong object.

The superstition of paying Divine worship in a wrong way may be committed—

(1) By false worship; that is, one which is founded on heresy or falsehood, as the ceremonies of the Jews, the meaning of which is no longer true; the worship of heretics, which is against the Church; the ministrations of pretended priests; and the publication of false relics, or miracles. It is in itself always a grievous sin.

Presence at heretical worship is often a great sin, either because it becomes from its circumstances an act professive of a false religion, or because it gives scandal, or is accompanied with danger of perversion. Joining publicly in non-Catholic worship is always a grave sin.

(2) By superfluous worship, that is, the use of idle and vain ceremonies or observances, not

according to the rubrics or practice of the Church. It is ordinarily venial.

The superstition of paying Divine worship to a wrong object may be committed—

(1) By idolatry, which is paying to any creature Divine worship, either by sacrifice, or by any other act intended to express Divine worship. It may be merely external, without the intention of worshipping, or internal; and the latter may proceed from infidelity, or from hatred to God, or other evil motive.

In all its kinds it is a most grievous sin.

(2) By magic and witchcraft, which is producing, or attempting to produce, certain preternatural effects, either simply marvellous, or injurious also to our neighbour, by the help of the devil. It is always a grievous sin.

(3) Divination, which is attempting to discover absent or future things preternaturally by the help of the devil, and is always a grievous sin.

(4) By vain observance, which is an attempt to produce effects, or to learn hidden or future things by the use of means which have received no power from God, and have no natural power in themselves to help or enlighten us.

By the use of such means the assistance of the devil is implicitly sought, and it is therefore always a mortal sin to use them, if it be done seriously and

with reliance upon them. Fortune-telling, observation of omens, dreams, and lucky days, the use of charms and spells, even though the help of the devil be expressly rejected, table-turning and rapping, and attributing infallible virtue to certain ceremonies or numbers, are instances of vain observance.

b. Irreligion, or direct irreverence in act to God or sacred things.

It is committed—

(1) By tempting God, which is seeking from God some miraculous or extraordinary manifestation of His attributes, either expressly to make trial of them, which is always a grievous sin, or from curiosity, or without grave cause, which is also ordinarily a grave sin.

A person who exposes himself unnecessarily to great dangers, or neglects to use ordinary means in what he attempts, relying on some extraordinary Divine intervention, sins more or less grievously by tempting God.

(2) By Sacrilege, which is violating, or doing something repugnant to, the sacredness of some person, place, or thing specially dedicated to the Divine worship.

It is personal sacrilege maliciously to strike a cleric, or to accuse him before a secular tribunal; or to be guilty of unchastity in act or desire in respect of a person consecrated by vow to God.

It is local sacrilege to commit murder and certain other criminal acts, in Church, to turn it to profane uses, or to violate its immunity by forcibly withdrawing criminals from it.

It is real sacrilege to receive or administer sacraments unworthily, to turn to profane uses the sacred vessels or vestments, to insult them, or sacred images or relics, or the Holy Scriptures. It is not a sin to use blessed candles, incense, holy water, &c., for common uses, unless it be in such a way as to imply contempt.

Sacrilege is a mortal sin, when the act done has any special repugnance to the sanctity of the thing violated.

(3) Simony, which is buying or selling, or bartering for some temporal good, any spiritual gift, or anything annexed thereto. It is always a grave sin.

Benefices, or the revenues attached to spiritual offices, with or without the cure of souls, cannot be sold without simony. The right of presenting cannot be sold, but it may pass from one owner to another, when lands to which it is attached are sold. The price may not be increased on account of it.

To receive an alms for saying a Mass, preaching a sermon, or praying for the donor, is not simony, since it is not received as the price of these spiritual

actions, but on the title of support, since those who are employed in the service of another have a right to be supported by him. Such alms, therefore, may become a debt of justice, and may be bargained about, within the limits of what is reasonable or fixed by authority.

DUTIES COMMANDED BY THE SECOND COMMANDMENT

1. When we speak of God or sacred things, to do so with reverence.

2. To keep any promissory oath which we may have made about things which are lawful, and which are also either good in themselves, or in favour of another, unless (1) it be annulled by superiors having the power to do so; or (2) unless the obligation be remitted by the person in whose favour it was made; or (3) unless some other party to the oath has broken faith on his side, or the subject matter or reason of the oath be notably changed, or we find that we cannot fulfil it without grave unforeseen loss or injury to ourselves or others; or (4) unless for these or other just causes the oath is dispensed by ecclesiastical authority.

An oath is an invocation of the Divine name in witness of the truth of an assertion, or of the obligation of a promise.

The Divine name is so invoked, when either God Himself, or any of the creatures in which His goodness or power *specially* appear, such as the Saints, one's soul, the Church, the Cross, the altar, the

Gospel, the Catholic faith, heaven, earth, &c., are called to witness.

Expressions such as "God knows," "I declare to God," "As true as God," "On my conscience," are not necessarily oaths, but are so if intended to call God to witness. Expressions such as "So help me God," "May God strike me dead," &c., are oaths with imprecations.

A promissory oath may be completely annulled and destroyed, with or without cause, by a superior having full and complete power over the will of the person swearing, as a parent over a young child, a religious superior over his subject, and perhaps a husband over his wife.

A promissory oath may be temporarily annulled, and so far only as it interferes with his own rights, by any person having rights over another, as a husband over his wife, or a wife over her husband.

In cases 2 and 3, the matter of the oath being notably changed, its obligation ceases.

Ecclesiastical authority, as representing God—that is, any ecclesiastical prelate with external jurisdiction—may dispense from an oath, or commute it, for the greater honour of God, or the greater good of souls, but not without just cause, and not at all when the oath has been made in favour of another and accepted by him, unless it was made unlawfully or compulsorily.

Unlawful oaths are never binding.

To break a promissory oath is a grave sin against religion, besides the breach of promise. In trifling matters it is perhaps only venial.

3. To keep any vow which we may have made, (1) unless the vow has been annulled or suspended by anyone having the right to annul or suspend it; or (2) unless the matter of it has become notably changed or become impossible, or its motive has entirely ceased, or (3) unless the vow has been dispensed or commuted for just cause, by ecclesiastical authority.

A vow is a promise made to God deliberately, and with the intention of its binding under pain of sin, to do some good work which is both possible and better than its opposite.

A good resolution is not a vow, because it is not intended to impose any additional obligation.

A vow imposes a new obligation which is grave or light, according as the matter of the vow, viewed in all its circumstances, is grave or light. A person may, however, impose on himself only a light obligation in grave matter, but he cannot impose a grave one in matter which is really light, both in itself and in its circumstances.

The vows taken in Holy Orders, and commonly the vows of Profession in Religious Orders, properly so called, are called solemn vows, because by the

law of the Church they not only make marriage and possessing property unlawful to those who take them, but they also incapacitate such persons for marrying or possessing validly, and are dispensed with much greater difficulty than other vows, which are called simple vows.

A vow to avoid a sin, or to do a good work, which is already of obligation, imposes a second obligation, which is one belonging to the virtue of religion.

A vow to do something, which is either unlawful or less perfect for the individual than its opposite would be, or which is idle and useless, has no force, and is not a vow.

To delay notably the fulfilment of a vow, made under pain of grave sin, is a grave sin.

The same persons who can annul an oath absolutely or provisionally, can also annul vows, on the same grounds.

Ecclesiastical prelates can dispense or commute vows, for the greater glory of God or the good of the individual, as being God's representatives.

Priests in England can ordinarily dispense or commute, by delegated authority, all vows except those made in a religious community, and those of perpetual chastity, of entering religion, and of pilgrimage to Rome, Jerusalem, or Compostella: these are commonly reserved to the Bishop or the Pope.

SINS OF COMMISSION FORBIDDEN BY THE SECOND COMMANDMENT

1. Taking God's name in vain, by speaking of Him, or of sacred things, lightly, and without due respect. It is ordinarily venial.

2. Taking God's name in vain as a witness.

(1) By fictitious swearing, or using the words of an oath, without really meaning to swear. It is probably only venial, unless, as is commonly the case, it lead to grave injustice or scandal.

(2) By rash swearing, or swearing without sufficient reason, inconsiderately, or irreverently. It is ordinarily a venial sin, but is mortal if through an unchecked habit, or gross negligence, there be serious danger of perjury, or of unlawful swearing, or of grave scandal.

(3) By false swearing or perjury, which is swearing to a falsehood, or when in doubt as to the truth, or taking a promissory oath intending not to keep it. It is always a mortal sin, even in light matters.

(4) By unlawful swearing, or taking an oath to do something wrong, or as a means to something wrong.

It is mortal in grave, and probably also in light, matter.

(5) By breaking an oath, or doing anything which one has lawfully sworn not to do.

3. Taking God's name in vain by breaking a vow, or doing something which one had lawfully promised God not to do. Breaking vows, or promissory oaths, in light matter, is only venial.

4. Taking God's name in vain in blasphemy; that is, by speaking, either internally or externally, by word or by sign, any curse, reproach, or insult against God, or against the Saints, or any creature which has a special relation to God. It may, or may not, be joined with heresy. It is always mortal, even if no insult is intended, if the insult be deliberately uttered.

5. Taking God's name in vain in imprecation, or cursing, which is invoking from God some evil on some person or thing. It is a grave sin, if grave evil be seriously wished to any person, or, if through an unchecked habit, there be serious danger of this, or of grave scandal. God's name is sometimes brought into curses in a way so disrespectful as to involve the guilt of blasphemy.

DUTIES COMMANDED BY THE THIRD COMMANDMENT

AS DETERMINED BY THE PRECEPTS OF THE CHURCH

1. To assist at Mass in a suitable place with a continuous moral presence, and with attention, on all Sundays and Holidays of Obligation, unless excused by some grave cause.

(1) Private oratories, established by virtue of Papal authority, are ordinarily not suitable places for the fulfilment of the precept, except for the members of the family, and not for them upon the greatest feasts. Chapels in religious houses and communities are not private oratories.

(2) A person is said to be morally present if he can see the altar, and is reasonably near to it or within the church where it is, or if he forms part of a congregation so assisting, although he himself may be kept out of sight and hearing by the crowd.

By a continuous moral presence is meant the hearing the whole of the same Mass. This is obligatory under pain of at least venial sin. The

omission of a notable part, that is, of about as much as from the commencement to the gospel inclusively, or of a less part within the Canon, or of the Elevation or Communion only, or hearing parts of different Masses consecutively, if the break come with the Consecration and Communion, is a mortal sin. The omission of a less part, or dividing the Mass in any other place, is commonly only venial.

The gravity of the sin actually committed by being late at Mass (when the Mass is the only one which the person can hear) depends upon the amount of omission which he expected and voluntarily intended to risk.

(3) It is a mortal sin if we do not hear Masses of Obligation with attention, at least so far as to have a general advertence to the principal parts of the Mass, with an intention of honouring God, and to abstain from any deliberate and prolonged application of the mind to other incompatible occupations, such as reading, conversation, &c.

It is a venial sin not to pay a continuous internal attention by applying our minds either to the words and actions of the priest, or to the meaning of the words and mysteries, or to God by some pious prayers or exercises.

(4) The Holidays of Obligation in England are eight in number. They are (1) Christmas Day, December 25; (2) The Circumcision, January 1;

(3) The Epiphany, January 6; (4) Ascension Thursday; (5) Corpus Christi, the Thursday after Trinity Sunday; (6) SS. Peter and Paul, June 29; (7) The Assumption of our Blessed Lady, Aug. 15; (8) All Saints, November 1.

(5) A grave cause of excuse is one which would involve any notable inconvenience or loss in spiritual or temporal goods to ourselves or others. Sickness, necessary attendance on the sick, and distance from the church, as of about three miles on foot, more or less, according to circumstances, are grave causes of excuse.

2. The precept of hearing Mass, like all other precepts of the Church, obliges those only who have come to the use of reason, although children should be accustomed to fulfil it as early as possible.

3. Attendance at sermons, catechisms, and other devotions on Sundays, is not of obligation directly, but it is indirectly of grave obligation to many by reason of their need of them.

OCCUPATIONS FORBIDDEN BY THE THIRD COMMANDMENT

AS DETERMINED BY THE PRECEPTS OF THE CHURCH

1. SERVILE works, except such as are required for the use and convenience of the day, and such as are done for a grave cause, are forbidden on Sundays and Holidays of Obligation.

Servile works are those which are principally works of the body, and are ordinarily done by workmen or servants.

Works do not become servile, or cease to be servile, because they are done for gain, or for recreation, or because they occasion, or do not occasion, fatigue.

Sewing, gardening, fishing with drag-nets, are servile works. Writing, transcribing, drawing, music, painting as an artist, travelling, riding, driving, rowing, shooting, fishing with lines, are not servile.

Works are considered to be done for a grave cause when they are morally necessary for the

decency and splendour of the worship of God, such as the preparation for festivals, and the necessary cleaning and decoration of Churches, and when they are morally necessary to avoid any particular inconvenience or loss to ourselves or others, which must however be of grave character if the amount of work required to be done be grave. It is a duty moreover to take care, if possible, to prevent such necessities from arriving. There is often a grave necessity for servile work on Holidays of Obligation in England.

2. Public marketing is forbidden on the same days, but not private buying and selling, nor keeping shops open for eatables, and other articles for immediate use. In this much depends on custom.

3. Public trials, except in case of necessity.

It is a grave sin to violate any of these prohibitions in grave matter, which, in respect of unnecessary servile work, is estimated at from two to three hours, according to the laboriousness of the work, and in respect of marketing and public trials, must be judged of from the circumstances.

DUTIES COMMANDED TO CHILDREN BY THE FOURTH COMMANDMENT

1. To love their parents with an internal love, to show them external signs of love, to defend them from grave evils, and to assist them in grave necessities.

2. To reverence their parents, and to show them all customary marks of respect.

3. To obey their parents in all lawful things relating to their good conduct, and necessary for the salvation of their souls; and, while they live under their care, in all things relating to the good order of the house. Also, unless they have reason to fear any unjust interference, to consult them in things relating to their choice of a state of life, although they are not, in this matter, obliged to follow their advice.

4. These duties exist even when the parents are wholly undeserving.

5. They are obligatory under pain of grave sin, and it is therefore a grave sin to refuse any of them altogether, or to neglect any of them in grave matter. It would therefore be a grave sin of

omission, never to show to parents any marks of love or of respect, or to pay no regard to their authority, or to neglect to assist and comfort them in grave want, sickness, or affliction, or to neglect to procure for them the last Sacraments, or to neglect to provide for their funerals, and for suffrages for their souls after death, according to one's means and condition.

SINS OF COMMISSION FORBIDDEN TO CHILDREN

BY THE FOURTH COMMANDMENT

1. To hate their parents, to show them hatred or dislike, to desire their death, or to cause them sorrow or anger without just cause.

2. To strike, or to offer to strike them, which is always a grave sin, to curse them, to mock them, to call them names, or otherwise insult them, to reproach them bitterly, or to treat them with contempt, because of their poverty, imbecility, drunkenness, or sin.

The above sins are always mortal, when they are such as to be likely to occasion grave anger or sorrow.

3. To disobey them, which is a grave sin, when it is done with contempt of their authority, or when a strict precept, within the scope of their authority, is deliberately disobeyed in grave matter, as in frequenting dangerous places or companions, keeping late hours, and neglecting Sacraments, studies, or other duties.

The scope of the authority of parents is much limited when the child is of mature age, and still more so with one who is married; but it always remains for the correction of sin.

DUTIES COMMANDED TO PARENTS BY THE FOURTH COMMANDMENT

1. To love their children, and to show them love.

2. To provide for their temporal life—

(1) By carefully guarding them from danger, especially before their birth, and in their infancy.

(2) By maintaining them in a manner suitable to their condition, both in their childhood, and also whensoever, at any time of their lives, they are unable, even if it be through their own past fault, to maintain themselves.

(3) By providing them, so far as they can, with the education, money, and other means, necessary to establish them in a state of life suitable to their condition, and according to their vocation from God.

(4) By using at least moderate diligence, with prayer, to acquire what is necessary for these purposes.

3. To provide for their spiritual life—

(1) By praying for them.

(2) By having them baptised as soon as possible, and especially if they are in any danger of death.

A delay of a month or two would be a grave sin if there were no grave cause of excuse.

(3) By teaching them the Christian doctrine as early as possible, for which purpose, besides other reasons, they are bound to know it themselves.

(4) By leading them, by example as well as by precept, to love God and keep His commandments, to frequent prayer, Mass, and the Sacraments, as soon as capable of them, and to observe the precepts of the Church.

(5) By keeping them from occasions of sin.

(6) By correcting and punishing their faults, especially disobedience and self-will, with charity and moderation, but also with firmness.

4. Parents are bound to fulfil all these duties towards illegitimate as well as towards lawful children; not necessarily, however, in the station of life to which they themselves belong.

5. The omission of any of these duties in grave matter is a grave sin.

SINS OF COMMISSION FORBIDDEN TO PARENTS

BY THE FOURTH COMMANDMENT

1. HATING their children, or desiring their death, cursing them, treating them harshly, or causing quarrels among them by unjust partiality.

2. Chastising them excessively, or endangering their life or health in this or in any other way.

3. Sending them, or letting them go, to heretical or godless schools, and giving them bad example, especially by cursing or swearing, or obscene words or behaviour in their presence.

If there be a necessity, or very grave reason, for exposing a child to the grave danger of attending a non-Catholic school, the parents must (1) make in writing, and enforce, a protest against his assisting at non-Catholic instructions or prayers; and (2) by special warnings and teachings guard him against the danger to faith and morals, and give him abundantly Christian doctrine and admonitions.

OTHER DUTIES COMMANDED BY THE FOURTH COMMANDMENT

1. Brothers and sisters are bound to love each other with a special love, and to support one another, not only in cases of extreme, but also of grave, necessity.

A person is said to be in extreme necessity when he is in danger of death, or of some calamity almost equal to death, if not relieved. He is said to be in grave necessity whenever, if not assisted, he would be ruined, or fall from his station in life, or suffer some grave misfortune.

2. Married people are bound to love one another, to live together, unless they are separated for a just cause, or by mutual consent, and to support one another according to their state.

The husband is bound in particular to work for his wife's maintenance, to take care that she fulfils her duties, and to correct her faults.

The wife is bound in particular to honour and obey her husband, and to pay him all domestic service in the care of the house, according to her condition in life.

3. Masters, as being heads of their families, are bound to treat their servants well and kindly, and to instruct and correct them.

They, therefore, commonly sin grievously, if they do not take care that their servants learn, if necessary, the Christian doctrine by attending Catechisms or otherwise, and also go to Mass and to Confession and Communion, at proper times, and if they do not take care to keep them out of occasions of sin, and to admonish and correct them when they sin gravely. They should discharge them if they are incorrigible.

Servants are bound to honour their masters, to speak to and of them with respect, to serve them diligently, and to take care of their property.

4. Teachers, inasmuch as they take on themselves, in part, the office of parents, are bound to love their pupils, to take pains with their instruction, to show them good example, and to correct their faults.

Pupils are bound to love, honour, and obey their teachers, in all lawful matters within the scope of their authority.

5. All baptised persons, as subjects of the Church, are bound—

(1) To love the Pope, and the Bishops and Priests of the Church, especially those immediately set over them, on account of the relationship of spiritual

paternity which they have towards them, of the many and grave obligations which they have undertaken in their regard, of the labour and sufferings which they undergo in their service, and of the spiritual blessings which they transmit to them from God. As a part of this duty of love, they are bound to maintain the Pope, and their own Pastors, from whom they receive spiritual blessings. This is a duty of justice, as well as of love, by the law of Nature itself, and does not therefore cease even in those countries in which the Church, to save the consciences of her children, no longer exacts for this purpose the tithes and other contributions which she has a Divine right to exact.

There is also another duty distinct from that of maintaining the Pastor of the Church, which is that of contributing to the expenses of Church government and of Divine worship.

The payment of Peter's Pence, of offerings at Mass, of fees at Baptisms, Marriages, and Churchings, of Easter Offerings, and other similar contributions, is not to be regarded as a mere alms, but as obligatory in justice, in proportion to one's means, and the existing customs and necessities. It is of course difficult to determine when the neglect of it would become grave sin.

(2) To reverence and to speak with respect of the Pope, Bishops, and Priests of the Church, as the

"ministers of Christ, and the dispensers of the mysteries of God."

(3) To obey all the Ecclesiastical laws which are promulgated by lawful authority, to conform to the spirit of the Church's laws even where they are not enforced, and to submit to her authoritative teaching even in matters which are not articles of faith.

Disobedience to the Church in grave matters is a grievous sin.

6. Rulers are bound so to provide for the temporal good of their people as not to interfere with, but rather to promote as much as possible, their spiritual interests. They are therefore bound to protect the Catholic Church, and to leave her the fullest liberty in the execution of her Divine Commission.

All who have votes, either in Parliament or in electing members of Parliament, become rulers partially and mediately through the ministers whom they help to keep in power. They are bound to intrust power to those who are most worthy and most favourable to the Church.

Subjects are bound to honour secular rulers, and to obey them in lawful things.

They have no right at their own pleasure to expel or change a lawful government.

A government which has unlawfully acquired

power, may become lawful by the subsequent consent of the nation.

In all doubts, *de facto* governments must be treated as lawful.

Subjects may not expel even a clearly unlawful government, if their attempt to do so would involve grave danger, spiritual or temporal, to the community.

It is gravely sinful to belong to any Society that plots against Church or State, or to the Society of the Freemasons, or any other which the Church has specially condemned.

DUTIES COMMANDED BY THE FIFTH COMMANDMENT

1. To use all ordinary means to preserve and defend our lives.

It is not necessary to use extraordinary means, such as undergoing very painful operations, to preserve one's life.

2. When our neighbour is in extreme necessity, *i.e.* in danger of death or some extraordinarily grievous calamity, to give him, or if he can probably repay, at least to lend him, such alms as will preserve his life or relieve his necessity for the time, even if we are obliged to give what is necessary for the maintenance of our own condition in life, unless any very large sum be required.

To relieve him similarly when he is in grave necessity, *i.e.* in danger of losing his state of life, or of some other great misfortune, out of our superfluities, and even at the cost of impairing slightly our own condition.

3. To do something to relieve the ordinary poor

out of our superfluities, *i.e.* after all the ordinary expenses of our state of life have been moderately provided for. We are not obliged always to relieve the ordinary poor, nor to give them all our superfluities, but such alms only as would be sufficient if all others gave their share in proportion to their means.

4. To defend our neighbours' lives when they are attacked, if we can do so without great inconvenience. We are not ordinarily obliged to do so at the cost of shedding blood. If, however, our neighbour be in extreme spiritual necessity, *i.e.* have no other possibility of escaping from dying in mortal sin, and we know that we can succeed in saving him, we are bound to do so even at the cost of our own lives.

5. To admonish our neighbour when we are certain that he has fallen, or is in proximate danger of falling, into mortal sin, if we can do so without grave inconvenience to ourselves, if our admonition will most probably be of use, and if it is necessary as the only probable means of our neighbour's amendment.

These circumstances rarely occur among equals, unless they are very intimate. If they do, the obligation is grave.

Superiors are not excused from the duty of correction by grave inconvenience, and they must

not only correct when certain of the faults of their subjects, but they must also inquire into them.

6. To inform superiors in cases where their admonition is likely to be more useful than our own, or where our own has failed.

This is a grave obligation in communities when the good of the community, or of individuals, evidently depends on the information being given.

Corrections should be made reasonably, and always with humility and charity.

SINS FORBIDDEN BY THE FIFTH COMMANDMENT

1. To do any act on our own private authority with the direct intention of destroying our own lives, or to do any act immediately tending to destroy them, unless such act be done purely for the sake of some other lawful effect equally immediate, and of most urgent necessity.

It is lawful in such cases indirectly to concur to our own deaths. A man may, therefore, expose himself to certain death in war, or in endeavouring to preserve chastity, and he may risk or shorten his life in carrying on necessary trades, or in the exercise of discreet penance.

2. It is in like manner gravely unlawful to mutilate ourselves, unless it be necessary for the preservation of life, or liberty, or some other gravely important end.

3. To eat to excess, or inordinately. This is a grave sin when a man thereby notably injures his health, or when he makes it the end for which he lives.

4. To drink to excess, or inordinately. This is a grave sin when a man loses the use of reason, and does not know what he is doing, or when he notably injures his health, or is led into other grave sins by drinking.

5. To do any act with the direct intention of killing our neighbour, unless when it is done by the supreme authority of the state in a just war or in the punishment of criminals, or else when it is done in defence of ourselves or others, if it be absolutely necessary to prevent the loss of life, or of chastity, or of goods of great amount and importance.

It is, therefore, a grave sin to kill a dying person to shorten his agony, or to kill a lunatic, or to kill hostages in retaliation, or innocent persons to satisfy their enemies, or to kill a child in the womb, even though it cannot be born, and its mother must otherwise die;* or to endeavour to cause a miscarriage, except perhaps in urgent necessity to save the mother's life.

It is grave sin to fight a duel, or to accept a challenge, even to escape from infamy and ruin. A man may, however, fight to defend himself, who, if he refused, would be there and then attacked and killed.

It is a grave sin to wage war, except by the

* Decree of Holy Offices May, 1884.

supreme authority of the state, for a grave and just cause, and when all other remedies have failed.

It is a grave sin for subjects to kill their opponents in a war which is manifestly unjust, or for mercenaries to do so unless they have ascertained that the war is a just one.

It is a grave sin even in a just war to kill non-combatants on purpose.

6. To do any action tending to destroy our neighbour's life, except when it is lawful to intend to kill him, or unless such action be done purely for the sake of some other effect of the action, equally immediate, and of sufficient necessity.

Under these conditions it is sometimes lawful to do that which may indirectly destroy one's neighbour's life. Thus it is lawful to give such remedies as are necessary to save a woman from death, although they may indirectly be the occasion of a miscarriage, and it is lawful to carry on warlike operations against the enemy in a just war, although it may be foreseen that non-combatants and innocent persons will be involved in the destruction.

7. To mutilate our neighbour, unless it be to save his life, or unless it be justified by circumstances similar to those which would make it lawful to kill him. It is otherwise a grave sin.

8. To strike our neighbour, except it be done in

self-defence, or to inflict lawful punishment by the authority of a lawful superior.

9. To sorrow at our neighbour's good, or to rejoice at, or desire, his harm, whether we do so out of revenge, *i.e.* resentment for past injuries, or of dislike, or of envy, or for the love of gain, or any other evil motive. The sin is grievous if the evil desired is grave, and it varies in nature according to the kind of evil.

It is not a sin if we desire some harm to our neighbour for a just cause, as to prevent some grave public or private wrong which he would otherwise commit.

10. To give way unduly to anger, which is an inordinate excitement of mind against what offends or opposes us. If there be no hatred or ill-will, anger is generally only a venial sin.

11. To give scandal, or to give occasion of sin, especially mortal sin, to our neighbour by any words or acts which under the circumstances we ought to avoid, either because they are wrong in themselves, or because in those circumstances they are dangerous to our neighbour by reason of his weakness or ignorance, when we can omit them without any grave inconvenience to ourselves. This is called scandalizing weak brethren, and is grave if we occasion grave sin.

If our neighbour takes scandal from our lawful

acts through malice, he is said to take pharisaical scandal, and we are not obliged to abstain from acting on that account.

We always give scandal when we co-operate formally with our neighbour's sin; *i.e.* when we either take such part in his act as is wrong in itself, or when we encourage in any way his sinful will.

We do not always give scandal when we co-operate only materially; *i.e.* when our part in his action is not wrong in itself, is done with no wrong intention, and is excused by a just cause of gravity proportioned to our neighbour's sin, and to the nearness and certainty of our co-operation in it.

We are said to give scandal indirectly when we foresee, but do not intend, our neighbour's sin.

We give it directly, but not formally, when we intend his sin, but do so for our own ends, and not for the sake of his spiritual ruin.

We give it directly and formally, when we expressly intend his spiritual ruin. This is diabolical scandal.

DUTIES COMMANDED BY THE SIXTH COMMANDMENT

1. MARRIED persons are bound, under pain of grave sin, to comply with the special obligations of their state whenever they are lawfully and seriously exacted.

2. They are therefore also bound, under pain of grave sin, always to live together in such way as that the fulfilment of these obligations may not be hindered, unless they separate for some grave cause approved by the Church, or by mutual consent, or necessity.

3. In respect of these obligations they stand on an equal footing with one another.

Their other relations have been spoken of under the fourth commandment.

SINS FORBIDDEN BY THE SIXTH COMMANDMENT

1. All words, looks, or actions done for the sake of carnal pleasure, or in which such pleasure is consented to, except such as the married state allows.

All such words, looks, or actions, however slight, are always grievously sinful if they are deliberately done or consented to, unless they are allowed or excused by the married state.

There are various species of acts contrary to purity, and the guilt of these may be still further varied by the married state, spiritual or natural relationship or affinity, or consecration to God by vow of chastity of the persons by or with whom they may be done.

2. All such words, looks, or actions, as naturally tend to excite impurity, although not done with that intention, unless there be a lawful cause of sufficient gravity for doing them.

They are grievously or venially sinful according to the amount of danger of sin which they occasion.

DUTIES COMMANDED BY THE SEVENTH COMMANDMENT

1. To fulfil all lawful contracts, and to pay all just debts in due time, if it be morally possible, under pain of grave sin if the breach of contract be in grave matter.

2. To observe all lawful promises which have been accepted. The gravity of the obligation depends upon the intention of the person promising, as well as upon the gravity of the matter.

3. To observe justice in buying and selling, that is, to buy and sell at those prices only which are (more or less exactly) fixed by public opinion as the value of the articles bought or sold.

4. To restore, without delay, to the owner, or his representative, if he can be found, any property of another, or any equivalent value continuing to represent such property, as we may find to be in our possession, if there be no just reason for retaining it.

The fruits arising from property, as the young of animals, the rents of houses, etc., belong to the

owner of the property, but the expenses incurred for them may be retained.

We may keep property which we may have found, if there be no chance of finding the owner of it, or his representative.

5. To restore to the probable owner, or if he cannot be found, to the poor, such part of any property which we may have acquired with a doubt as to our right to it, as may be proportionate to the doubt.

It is probable, however, that property of doubtful title, if acquired in good faith, may be retained unless some one else's better claim to it be proved with certainty.

6. To make good to the owner, or to his representative, or if this cannot be done, then to the poor in his name, any damage or loss of property efficaciously caused by any act of ours, which was both unjust and sinful, unless restitution has been already made by some one who has been a more principal cause of the damage, or unless restitution is morally or physically impossible for us.

Expenses, accidents, etc., arising out of our unjust act, are included in the damage whenever the possibility of them was foreseen.

There is no obligation of restitution for injuries intended, or occasioned, unless they are also efficaciously caused.

We may be the efficacious, and sometimes even the principal, causes of injury to property by command, by counsel, by consent, by flattery, and by being silent when we are bound in justice to speak, as well as by taking direct part in the injurious act.

No obligation of restitution arises unless an act has been contrary to justice, as well as to charity.

No obligation of restitution arises in grave matter unless our act has been grievously sinful.

If two persons have efficaciously caused an injury, (so that without either it would not have been done), the principal cause is bound to make good the whole, the secondary cause only in his default.

Restitution is considered to be morally impossible when, in order to make it, a man would have to fall from a state of life which he has justly acquired, or to spend more than twice the value of an article in order to restore it to its owner.

SINS FORBIDDEN BY THE SEVENTH COMMANDMENT

1. ALL unjust taking away of the property of our neighbour, either by secret theft or fraud, or by open and violent robbery. It is grave in grave matter.

Grave matter is that, the taking of which is reasonably considered a serious injury under the circumstances.

The following amounts, according to Lehmkuhl, would probably be grave matter: about five shillings from the poor; about ten shillings from persons of ordinary means; and about one pound from the rich. Twice the above amounts from the thief's parents or husband. Twice the above amounts, or nearly so, if the property be taken in small sums from the same person at various times, but with no long interval between them. In the last case, however, the ordinary amount would be grave if it was meant to be so made up by a series of small thefts.

DUTIES COMMANDED BY THE EIGHTH COMMANDMENT

1. To observe truth and simplicity in our communications with our neighbour, and always to use words in their obvious sense, except when, in order to keep a lawful secret, we may have a duty or at least a just cause, to use an equivocation, or a mental reservation not purely mental.

An equivocation is a use of words in a sense which is true, but less obvious. A mental reservation is a use of words in a sense which they will not bear without the help of some secret limitation or addition. Such a reservation is said to be not purely mental when the limitation or addition is implied in, and may be gathered from, the circumstances in which the words are spoken.

2. To keep secrets which have been entrusted to us under express or tacit promise of secrecy, or which are naturally secrets, or about which we have lawfully promised secrecy, unless the public good or the just rights of individuals require us to make them known, and in order to keep them to use,

when necessary, equivocations, or mental reservations not purely mental.

A secret is entrusted under tacit promise when a man consults another officially, as a lawyer or a medical man.

Secret things, the publishing of which would injure our neighbour, are natural secrets unless there is a just cause for making them known.

A promise made to keep secret something which we have learned, is not a lawful one so far as it regards superiors or others who have a right to know or to inquire about the matter.

The obligation of entrusted secrets depends also upon the intention of the promise.

3. If we have unjustly taken away our neighbour's reputation, to restore it by contradicting what we have said, if false, or by hiding it again, or if that cannot be done, counteracting it by praise, if true. The restitution must be made with all those to whom our detraction was repeated, if we could have foreseen that it would be repeated to them, and if it be morally possible.

This is a grave obligation of justice when the matter is grave. Restitution of character need not be made if it is unnecessary from the detraction not having been believed, or from its having been forgotten, or from the person's fame on the point in question having been otherwise lost, or if it is

morally impossible to make it, or if it has been lawfully excused by the person defamed.

4. To show due honour to our neighbour when occasion requires it, and if we have insulted him when personally or morally present by ridicule, mocking, reproach, foul names, or otherwise, to make him reparation of honour by begging pardon, or by any other act of submission which may be adequate under the circumstances. The reparation must be made known to all who were witnesses of the insult.

A person is morally present, so as to be capable of receiving honour or insult, in his statue, or picture, or in any one who represents him, as a King in his Ambassador.

This is also a grave obligation of justice in grave matter.

SINS FORBIDDEN BY THE EIGHTH COMMANDMENT

1. LYING, which is saying anything contrary to what we believe to be the truth, with the intention of deceiving.

Lying is always a sin, but is only venial, unless some other malice be added.

2. Equivocating, or using mental reservations of any kind, even when not purely mental, when speaking to superiors, or others who may have a right to require the simple truth, or at any time without just cause. Purely mental reservations are always wrong.

3. Calumny, which is injuring the reputation of our neighbour by a false accusation. It is a grave sin against justice and charity when in grave matter.

4. Detraction, which is unjustly injuring the reputation of our neighbour, by making known any of his secret sins without grave cause.

We may commit detraction by insinuations and implications, as well as by direct accusations.

Secret sins are those which are known to so few persons in any community or society, that it is still morally possible to prevent them from becoming known to the community. It is not detraction to make known sins which are not in this sense secret.

To obtain advice, assistance, or even necessary consolation for the speaker, or the correction of the sinner, or the good of the public, or of individuals, would be a grave cause, which would justify speaking of our neighbour's secret sins.

Detraction is a grave sin in grave matter. The gravity of the matter is to be estimated, not precisely by the gravity of the sin made known, but by the amount of depreciation of esteem produced, which may be slight sometimes when mortal sins, and grave when only venial sins, are told.

5. Causing detraction, which is similar in guilt to detraction itself.

6. Listening to detraction with a malicious pleasure in it. If it do not cause the detraction, the sin is against charity only.

7. Not checking detraction by signs of displeasure, or trying to change the conversation. It is generally only venial.

8. Backbiting, or talking of our neighbours' known faults unnecessarily. It is venial in itself, but is a great occasion of mortal sins of detraction,

calumny, or hatred from rejoicing in our neighbour's sins, or in his loss of reputation.

Calumny, detraction, and backbiting may be committed against communities, and against dead persons.

9. Contumely, or insulting anyone when personally or morally present. It is grave in grave matter.

10. Rash judgment, which is judging our neighbour to be guilty of any sin on slight and insufficient grounds.

It is a grave sin against justice when it is against a known person in grave matter, and deliberate. It is, in practice, commonly venial from inadvertence, or from not judging with certainty.

11. Rash suspicions, which may be mortal if about unusual and enormous sins.

12. Violating secrets without just cause. It is grave or light, according to the nature of the secret and of the promise.

13. Opening letters, without at least the tacit consent of the writer or of the owner, unless it be necessary to prevent wrong.

It is grave if the secrecy of the letters is believed to be of consequence.

SINS FORBIDDEN BY THE NINTH AND TENTH COMMANDMENTS

1. DESIRES, whether efficacious or inefficacious, whether absolute or conditional, of any sin forbidden by the sixth or seventh commandments.

Efficacious desires are those which are joined with the intention to commit the sin: inefficacious desires involve no such intention.

A desire to do something which is contrary to the law of nature, is not excused from sin by being allowed under the condition, "if such a thing were lawful," as the condition does not prevent the will from tending absolutely to that which is essentially wrong in fact.

A desire that any such thing were lawful would be sinful for the same reason, and because it would be a desire to pervert the law of nature.

The nature of a sin of desire varies with the nature of the sin desired, and is affected by any circumstances of person or place in the sin desired, which would affect its nature if it were actually

committed. A sin of desire is also grave or light, according to the gravity of the sin desired.

2. Complacency taken in any past sin committed against the sixth or seventh commandments.

Sins of complacency vary in like manner in their nature and gravity with the nature and gravity of the past sin delighted in. They are affected also by any circumstances which may have varied the nature of that sin.

3. Complacency taken in any similar sin, not as having been committed, but as represented by the imagination as present.

The nature of the sins varies with the nature of the act so delighted in. It is not certain, however, that it is affected by circumstances of person or place which would affect the act if committed, when such circumstances do not enter into the delectation, because in this case the sin is not recalled as past, or desired as future, invested with all its circumstances, but is purely imaginary, and so may be considered as abstracted from circumstances extrinsic to the delectation.

Complacency or delectation, which is morose, that is, which is deliberately consented to, with respect to any mortal sin, is itself a mortal sin.

4. Delectation, if consented to, in any thought, insomuch as it excites to unlawful carnal pleasure;

if it be morose, or fully consented to, it is always a mortal sin.

5. Entertaining in the mind, without just cause, any thought or imagination which tends to excite to unlawful carnal pleasure. It is a grave or light sin in proportion to the danger of morose delectation, to which we may be exposing ourselves unnecessarily by such negligence or curiosity.

ON THE PRECEPTS OF THE CHURCH

1. The authority of the Pastors of the Church to make laws binding in conscience, is derived directly from Christ, who said, "Whatsoever you shall bind on earth, shall be bound also in heaven," and, "He that heareth you, heareth Me."

2. Those who are bound by the laws of the Church, are those who have become her subjects by Baptism, and who have habitually the use of reason.

Idiots, therefore, and children who have not come to the use of reason, need not be obliged to observe them. Children are supposed to come to the use of reason at about the age of seven years.

3. The special laws of particular dioceses need only be observed by those who have their domicile in them, and are actually living in them, and by those who are staying in them with the intention of remaining the greater part of the year. Strangers need not keep them, except laws relating to contracts, or by reason of scandal.

4. The laws of the Church are of grave obligation in grave matter.

5. To fulfil a law of the Church, it is necessary to intend to do what the law prescribes, but it is not necessary to do it for the purpose of obeying the law, or carrying out the purpose of the law, or in a state of grace.

A man, therefore, would not satisfy the precept if he heard Mass by force, but he would satisfy if he heard a Mass, although at the time he might intend not to satisfy then, but to do so at a later Mass.

6. If two precepts are compatible, they may be satisfied together.

A man may say his office, or penance, while hearing a Mass of Obligation.

7. Any moral impossibility, such as grave inconvenience, or grave fear, excuses from the observance of the positive laws of the Church, unless injury would be done to society or religion by the non-observance.

It is not lawful, however, purposely to place ourselves in such a moral impossibility, nor to do anything which will directly and proximately occasion it, without sufficient cause.

8. Dispensations from the *universal laws* of the Church, unless granted by the Pope himself, are not valid if there be no grave cause for granting them. No inferior can dispense validly in his superior's laws without grave cause.

If the cause ceases entirely, the dispensatio ceases with it.

ON THE PRECEPTS OF THE CHURCH IN PARTICULAR

1. The first is, to keep certain days holy, with the obligation of resting from servile works.

The days to be so kept holy are all Sundays, and the eight Holidays of Obligation elsewhere enumerated.

What works are servile has been already explained under the Third Commandment.

2. To hear Mass on all Sundays and Holidays of Obligation.

The conditions necessary for hearing Mass, so as to satisfy the Precept, have been explained under the Third Commandment.

3. To keep the days of fasting and abstinence appointed by the Church.

(1) To keep a day of fasting means in England to observe the following rules:

a. To take only one full meal on that day. This is essential to the observance of a fast, so

that if the fast has been wilfully broken in substance by a second meal, a third may be added without additional mortal sin.

Custom permits, in addition to the one full meal, a morning refection of either a cup of chocolate, containing not more than two ounce weight of chocolate, or else of the same weight of bread.

It permits also after twelve o'clock in the day a collation of not more than eight ounces in weight, and consisting of certain kinds of food only—bread, fruit, vegetables, sweetmeats, and in England, except on Good Friday, dripping and lard are allowed: also fish, but not more than two or three ounces of it. Butter, milk, and cheese are now allowed at collation on nearly all fasting days.

To take as much as six or seven ounces beyond what is so permitted, out of the one full meal, even if taken in several small quantities amounting to that weight, would probably be a grave breach of the fast.

Dishes may be partaken of which are brought to table after a person has intended to finish his meal. The meal may be prolonged to any reasonable length, and may be interrupted for a short time, and then resumed even without necessity.

If the interruption have been unavoidable, and

the meal taken insufficient, it may be resumed after any length of time.

Drinking, out of the one meal, does not break the fast, unless the drink be such as is really food, as milk, broth, chocolate, etc.

b. To defer taking the one meal till after mid-day.

It would probably be a grave sin to anticipate the time of the meal notably, *i.e.* by about an hour or upwards, without necessity, but any reasonable cause or custom would probably excuse the taking of the collation as early as ten or eleven.

c. To abstain from meat, and, if dispensed to take meat at the one meal, then to abstain from fish at that meal.

The fast of Lent requires also abstinence from eggs, milk, butter, and cheese, but leave is always given in the Lenten Indult to take these, with exceptions on certain days. Leave is also given for dripping and lard, except on Good Friday, and for meat usually three times a week, besides Sundays.

To take more than one or two mouthfuls of any forbidden kind of food would probably be a grave breach of the abstinence, and would therefore be a grave sin on each separate occasion that it was repeated.

(2) To keep a day of abstinence means to abstain from flesh-meat on that day, and, in the case of the Sundays in Lent, if meat be allowed, to abstain from fish at any meal at which meat is taken. The law also requires abstinence from eggs, butter, milk, and cheese, on these Sundays, but leave is always given for them, as well as for meat, in England.

(3) The days of fasting appointed by the Church in England are:—

1. The forty week days of Lent.

2. The Wednesdays, Fridays, and Saturdays of the four Ember weeks.

The Ember weeks are weeks set apart as times of ordination about the commencement of the four seasons or *Quatuor Tempora*. They are the third week in Advent, the first week in Lent, Pentecost week, and the third week in September.

3. The Vigils of Christmas, Pentecost, SS. Peter and Paul, the Assumption, and All Saints.

4. The Wednesdays and Fridays of Advent. These are not prescribed by the universal law, but are imposed in England in place of the Saturday's abstinence.

(4) The days of abstinence appointed by the Church in England are the Sundays in Lent and all Fridays, except the Friday on which Christ-

mas Day may fall. Meat is allowed on the Sundays in Lent, but then fish is not allowed at the same meal.

The universal law requires also abstinence on Saturdays, but it has been commuted in England into the Advent fast.

The law must, however, be observed by Englishmen travelling in countries where it prevails.

(5) Persons under the age of 21 and over that of 59 or 60, are excused from the law of fasting on one meal, on account of their age.

Want of sufficient food, sickness or notable weakness, or hard work for the greater part of the day, would make fasting on one meal a grave inconvenience, and would therefore excuse from it.

Abstinence is excused by any sickness or weakness requiring meat, or by any delicacy of stomach which cannot take the necessary abstinence food. It is also excused when for any good reason the necessary abstinence food cannot be procured, as from poverty, or the refusal of parents or employers to provide. It may be also excused when the observance of it would make known a person's religion, to his grave loss or injury.

It is not excused by fear of remark or ridicule, nor by any other human respect, nor by travelling, or any ordinary work.

4. The fourth is, to go to Confession at least once a year.

As this precept is to apply a remedy for mortal sin, it strictly obliges those only who have been in mortal sin during the year.

Children are ordinarily supposed to come to the use of reason and to be capable of grave sin, at the age of seven, and it is a grave sin to delay sending them to Confession much longer, unless their innocence is certain.

The confession must be made to a Priest having faculties, but there is no obligation of making it to our Parish Priest.

5. The fifth is, to receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.

The time within which the Easter Communion must be made extends in England from Ash Wednesday to Low Sunday, both inclusive.

If from any cause the Communion has been omitted, or unworthily made, during the Easter time, there is still a grave obligation of receiving it within the year; and, probably, as soon after Easter as possible.

There is no obligation in England of making the Easter Communion in our Parish Church.

6. The sixth is, not to marry within certain

degrees of kindred, nor to solemnize marriage at the forbidden times.

Marriage is forbidden, without a dispensation, up to the fourth degree of relationship or affinity, *i.e.*, to the degree of third cousins.

There are many other impediments to contracting marriage, some natural, some created by the Church, some making the marriage invalid, some only unlawful. They will be spoken of more fully under the Sacrament of Matrimony.

Solemnizing marriage means receiving the nuptial benediction, and celebrating public festivities. The times within which it is forbidden to solemnize marriage are from Ash Wednesday to Low Sunday, and from the first Sunday of Advent to the Epiphany, inclusively.

7. The Holy See has declared that the support of our Pastors, which is a matter of natural obligation, is also commended by a Precept of the Church.

PART IV.

ON THE SACRAMENTS IN GENERAL

1. A SACRAMENT of the Old Law was a sensible sign, instituted by God, to signify the grace that was to be given through Christ, and to give an external legal holiness.

2. There were many Sacraments of the Old Law, which were types of four of the Christian Sacraments. Thus Circumcision was a figure of Baptism. The eating of the Paschal Lamb and of the Loaves of Proposition, was a figure of the Holy Eucharist. The various purifications and expiations were figures of Penance, and the consecrations of the Priests was a figure of Holy Order.

3. The Sacraments of the Old Law differed from those of the New, in that they only signified, and did not produce, sanctifying grace. They differed also in having no form of words as part of their sensible sign.

4. A Sacrament of the New Law is a sensible sign, permanently ordained by Christ, to signify sanctifying grace, and also to produce it in the souls of men, for some special purpose.

(1) The sensible sign in a Sacrament consists of the matter and form ordained by Christ, duly employed by a minister having power to produce the Sacrament, with the intention of doing what is done by the true Church of Christ.

(*a*) The matter of a Sacrament is either the remote or the proximate matter. The remote matter is the outward sensible thing which is necessary for the production of a Sacrament. The proximate matter is the actual use and application of the necessary sensible thing when the Sacrament is produced.

(*b*) The form of a Sacrament is an outward sensible sign, ordinarily a form of words, which determines the matter, and makes it Sacramental.

Any substantial change of either the matter or the form, which Christ has ordained for any Sacrament, would make the Sacrament invalid.

It is a grave irreverence to a Sacrament to risk its validity by using any matter or form which is not certainly valid, except in grave necessity, when any may be used which is not certainly invalid.

(*c*) The matter and form must be duly employed by the minister, that is, they must be united either physically or morally, according to the nature of the Sacrament, and if the Sacrament be applied to any subject, both matter and form must be

applied by the same minister to the same subject, who must be capable of the Sacrament, and consenting to it, when consent is necessary.

(*d*) The minister who has power to produce the Sacrament, may be sometimes a Bishop only, sometimes a Priest with jurisdiction, sometimes any Priest, sometimes a lay person, as the case may be.

(*e*) The intention of the minister to produce the Sacrament, must be either an actual or a virtual one. An actual intention is one existing and adverted to at the moment. A virtual intention is one which is existing, inasmuch as it is really causing the action, although it is not adverted to. The production of the Sacrament would otherwise not be a human act, deliberately intended.

A conditional intention to produce the Sacrament would be sufficient for its validity, if the condition concerned some past or present fact, and were verified.

It is unlawful to confer a Sacrament conditionally without a grave cause.

(*f*) The intention must be to do what is done by the true Church of Christ. This is sufficient even if the minister believe the Church of Rome to be not the true Church, or even disbelieve in the Sacrament which he is producing altogether, or if he be in these or in any other ways in mortal sin.

(2) A Sacrament is permanently ordained by Christ, in distinction to any other sensible means of grace which He may have occasionally used. The matter and form of some of the Sacraments were exactly fixed by Him; those of others were left probably in some measure to be determined by the Church.

(3) The sensible signs of the various Sacraments represent sanctifying grace in various ways, so as to signify also the special purpose for which that grace is given in each Sacrament.

(4) The Sacraments produce sanctifying grace always, and *ex opere operato*, or by the simple fact of their reception, if the soul of the recipient present no obstacle to its production.

They produce sanctifying grace by giving it where it was not before, or by increasing it where it was. In the former case they are said to give first grace, in the latter second grace.

They produce sanctifying grace for various purposes, and so as to give with it a title to actual graces for those purposes. The sanctifying grace given by each Sacrament, as including this title to particular kinds of actual grace, is called its sacramental grace.

The only essential obstacle which a soul may present to the production of grace, is mortal sin, either wilfully persisted in at the moment, or which

has not been repented of with, at least, attrition by those who have ever been capable of such repentance.

Many other conditions are often required for the worthy reception of a Sacrament, as fasting, or confession after mortal sin, for the Holy Communion, or to be in a state of grace for any Sacrament of the living, or the observance of several formalities for marriage, but the non-observance of them is not an obstacle to the grace of the Sacrament when it is not wilful, that is, unless it implies a wilful persistence in mortal sin of disobedience at the time.

5. There are Seven Sacraments of the New Law, viz., Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

6. They are divided into Sacraments which confer a character, and those which do not.

A character is a spiritual indelible sign impressed upon the soul (quite distinct from sanctifying grace) which renders it incapable of receiving the Sacrament again.

Baptism, Confirmation, and Holy Order, confer a character, and cannot be repeated. The other Sacraments do not, and may be repeated.

7. They are also divided into Sacraments of the Dead, and Sacraments of the Living.

Sacraments of the Dead are primarily intended

to give the first grace to those in sin. A state of grace is therefore not commanded as a condition for their worthy reception.

Sacraments of the Living are primarily intended to give the second grace. It is commanded, therefore, that they should be received by those only who are in a state of grace.

8. It is a grave sin to produce a Sacrament when out of a state of grace, at least in consecrated ministers, unless there be instant and unexpected necessity.

ON BAPTISM

1. BAPTISM is a Sacrament in which, by a washing with water, accompanied by a form invoking the Most Holy Trinity, we are cleansed from original and all actual sins, and all punishments due to them, and receive sanctifying grace, and also the character of a Christian, which makes us subjects of the Catholic Church, and capable of participating in the other Sacraments.

2. *The matter of Baptism.*

(1) The remote matter of Baptism is any common natural water, as spring-water, sea-water, rain-water, etc.

Tears, saliva, wine, beer, etc., are not valid matter.

Very weak tea, thin broth, etc., would be doubtful matter.

(2) The proximate matter of Baptism is a washing with water on the head, or perhaps on any other part of the body.

Baptism by sprinkling is often a doubtful Baptism, since, if only a drop or two of water should fall,

and should not move upon the skin, it might not be sufficiently a washing to be valid.

A washing on any other part of the body but the head, or one which wets the hair only, is doubtful matter.

Any matter not certainly invalid should be used in case of necessity.

3. *The form of Baptism* is, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." Any *substantial* change or omission would make it invalid.

4. *Due employment of matter and form.*

(1) For the *validity* of the Sacrament it is necessary that the minister who baptises should pronounce the form while he is pouring the water; or immediately before or after it.

(2) For the *lawful administration* of the Sacrament, except in cases of necessity, it is required that the minister should pour the water in the form of a cross three times, once at the name of each Person of the Blessed Trinity—also that he should baptise in the church—also that he should accompany the baptism with the exorcisms, unctions, and other ceremonies prescribed — also that a proper godfather, or godmother, or both (but not more than one of each), should assist, and should touch the child while it is being baptised—also that, if any of the ceremonies have been omitted through

necessity, or otherwise, they should be afterwards supplied in Church as soon as possible. All under pain of grave sin.

A proper godfather or godmother is a baptised Catholic, come to the use of reason, appointed by the parents or the parish priest, and not a parent, husband, or wife of the person baptised.

A godfather or godmother, who is baptised and properly appointed, and who touches the child at its baptism, contracts with it and with its parents a spiritual affinity, and could not, without dispensation, validly marry any of them.

5. *The subject of Baptism. The subject who can validly receive Baptism* is any living human being not yet baptised, who has either never come to the use of reason, or who, after having come to it, has at any time desired Baptism, at least implicitly, and not afterwards retracted his desire.

Infants prematurely born, even if it be in the very earliest stages of their formation, are therefore subjects capable of Baptism, if they are living. Note that the probability of the embryo retaining life for a short period after birth is greater in the earliest, than it is in later stages, although it exhibit neither movement nor apparent life. Even before birth an embryo can most probably be validly baptised, if it can be reached with the water.

The subject who can lawfully receive Baptism is any human being unbaptised who has never come to the use of reason, or who having ever come to it, has disposed himself to receive Baptism by faith, hope, and attrition, or contrition.

6. *The Minister of Baptism. The ordinary Minister* is a Priest, and he ought to be the Parish Priest of the person baptised, or authorised by him. A deacon may also for grave cause be delegated by the Parish Priest to perform solemn baptism.

The extraordinary Minister is any one having the use of reason—man, woman, or child, Catholic, heretic, or infidel.

An extraordinary minister can always baptise validly, but cannot do so without grave sin, except in case of necessity, *i.e.*, when there is danger, otherwise, of any one dying unbaptised.

Since the actual reception of Baptism is absolutely necessary for the salvation of infants and idiots from birth, anyone allowing any such to die without baptising them, if possible, would commit grave sin. Every precaution should be taken for the Baptism of infants prematurely born, or whose life is endangered at birth, and all infants should be baptised as soon as possible. A delay of more than, at most, two months would be grave sin, if there be no grave reason for it.

In such cases of necessity, if a priest be present

he should baptise rather than a cleric, a cleric rather than a lay person, a Catholic rather than a heretic, and among Catholics a man rather than a woman, unless he be the father of the child, or unless the woman be more competent. In some cases, however, modesty may require some other arrangement.

7. *The intention of the Minister.* The minister is bound to baptise with a conditional intention in the following cases. (1) If there is any doubt whether the person has been already baptised, or whether the baptism which he has already received was correctly and validly performed, the minister should baptise conditionally with the form: "If thou art not already baptised, I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." (2) If there is doubt whether a child or embryo be living, and it is not quite certain that it is dead, he should baptise with the form, "If thou art living, I baptise thee in the name of the Father," &c.

8. *Baptism signifies* by the washing with water the interior cleansing of the soul from sin by sanctifying grace.

9. *Effects of Baptism.* Baptism produces (1) sanctifying grace in those who put no obstacle, or so soon as the obstacle is removed, in order to their being spiritually born again as children of God.

An obstacle would be put by want of faith, hope, or attrition in those who have come to the use of reason. If the obstacle was unconsciously put, it would be removed, and the grace of the Sacrament would revive, on the person making an act of attrition. If the obstacle was consciously put, or any mortal sin have been committed in or after the baptism, an act of contrition or a good confession would be necessary to remove the obstacle.

(2) This grace is in order to the forgiveness of the guilt of original sin, and of all actual sins, mortal or venial, which may have been committed by the person baptised before his baptism.

(3) It is also in order to the forgiveness of all temporal punishment due to the sins forgiven.

(4) It is also in order to entitle the soul to many actual graces corresponding to its new dignity as child of God. This is the Sacramental grace of Baptism.

(5) Baptism produces in all who validly receive it, however unworthily, the character of a Christian. This indelible character makes them subjects of the Christian Church, and is necessary for the valid reception of the other Sacraments.

ON CONFIRMATION

1. CONFIRMATION is a Sacrament in which, by an imposition of the hand of the minister and the signing of a cross with Chrism upon the forehead, accompanied by a form invoking the Most Holy Trinity, we receive the Holy Ghost and grace for the strengthening of the soul, and also the character of a soldier of Christ.

2. *Sensible sign.* (*a*) *The remote matter* of Confirmation is twofold, viz., the hand of the Minister, and the Holy Chrism, which is olive oil, mixed with balsam, and blessed by a Bishop. The *proximate matter* is an unction with Chrism upon the forehead, made by the hand of the Minister, in the form of a cross. The unction, the imposition of the hand, and the form of the cross are all essential parts of the proximate matter.

(*b*) *The form of Confirmation* is, "I sign thee with the sign of the cross, I confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

(*c*) *Due employment of matter and form.* It is

necessary *for the validity* of the Sacrament that the form should be spoken by the minister while he applies the matter. For the *lawful administration* it is required, under pain of great sin, that the prescribed prayers and ceremonies should be used, and that a godparent, and only one, being a confirmed Catholic of the same sex as the person to be confirmed, should touch him on the shoulder or the foot while he is being confirmed. He thereby contracts with him and with his parents a spiritual affinity, and could not, without dispensation, validly marry any of them. The person confirmed takes the name of a Saint, as his special patron in his new character.

(*d*) *The subject* who can *validly* receive Confirmation is any baptised person, not yet confirmed. The subject who can *lawfully* be confirmed is any infant in danger of death, or idiot from birth, or other person who is instructed in the Sacrament, and is in a state of grace, if he is baptised, and not already confirmed.

(*e*) *The Minister of Confirmation* is *ordinarily* a Bishop only; a Priest can be an extraordinary minister of it, but only when specially delegated by the Pope.

3. *Institution by Christ.* It is uncertain when our Lord instituted the Sacrament of Confirmation. It was probably at the Last Supper.

4. *Confirmation signifies,* by its outward sign, sanctifying grace in its effect of strengthening the soul.

5. *Confirmation produces* (1) sanctifying grace in the soul, if it puts no obstacle, in order to strengthen it as a soldier of Christ in its conflicts with its spiritual enemies. (2) A special indwelling of the Holy Ghost. The Holy Ghost is given with every infusion of sanctifying grace. He is given in a special manner in the special grace of Confirmation. (3) Its Sacramental grace, which is the same sanctifying grace as implying actual strengthening graces. (4) Confirmation produces, in all who validly receive it, the indelible character of a mature Christian and soldier of Christ, which makes them incapable of being confirmed again.

6. There is an obligation of receiving the Sacrament of Confirmation, if a convenient opportunity offers.

ON THE HOLY EUCHARIST

1. The Holy Eucharist is the Sacrament of the Body and Blood of Jesus Christ, under the appearances of bread and wine, instituted for the spiritual nourishment of souls.

Since the Body and Blood of Christ are now indissolubly together, and indissolubly united to His Soul and His Divinity, the whole Christ, living and glorious, as He is in heaven, is contained under each of the appearances of bread and wine, and under every part of them, at least when sensibly separated from the other parts. This is an article of faith.

The Body and the Blood of Christ are contained under the appearances of bread and wine respectively, by a real transubstantiation, or conversion of the whole substance of the bread into the Body of Christ, and of the whole substance of the wine into His Blood, which transubstantiation is wrought by the words of Consecration, pronounced by the Priest in the Mass.

The Blood of Christ is contained with His Body under the appearance of bread, and His Body is

contained with His Blood under the appearance of wine, and His Soul is contained with His Body and Blood under both appearances, by concomitance, or on account of their natural connection. The Divinity is also contained with the Body, Blood, and Soul of Christ under both appearances, because of its personal union with them. These truths are also of faith.

The Body and Blood of Christ, thus contained under the appearances of bread and wine, do not remain when those appearances are changed by digestion or corruption. Their place is taken by the substances into which bread and wine would have been converted by such change.

2. *The sensible sign.*

(*a*) *The remote matter* of the Holy Eucharist is bread, made of wheaten flour and water, baked, and wine, made of the juice of grapes.

The bread and wine together are the complete matter of the Holy Eucharist, and necessary for its full signification. It would therefore be a most grievous sin purposely to consecrate the one without the other, and a consecration so intended would perhaps be invalid, although otherwise it is certain that the consecration of each element is separately accomplished. When one element has been consecrated, it would be grave sin not to consecrate the

other, except in cases of necessity, as of sudden accidents, or immediate danger of death, or of grave scandal, as if invalid matter had been consecrated, and the mistake could not be rectified without scandal.

It is commanded, under pain of grave sin, that a few drops of water should be mingled with the wine. They signify: (1) The water which flowed from the side of Christ; (2) The union of the Church with Christ; (3) The union of the Humanity with the Divinity; (4) Sanctifying grace, which is spoken of as Living Water.

It is commanded, under pain of grave sin, in the Latin Church, that the bread should be unleavened, and in the form of a round white wafer.

The *proximate matter* of the Holy Eucharist is, according to some, the species of bread and wine, which remain without the substances after consecration, considered as connoting or implying the Body and Blood of Christ. According to others it is the Body and Blood of Christ, signifying the spiritual nourishment of the soul, together with the external species, by which they are made sensible to us.

(*b*) *The form* of the Holy Eucharist is twofold. The words, "For this is my Body," are pronounced over the bread, and the words, "For this is the chalice of my Blood of the new and eternal

Testament, the mystery of faith, which shall be shed for you and for many for the remission of sins," are pronounced over the wine.

(*c*) *Due employment of matter and form.* For the *validity* of the consecration it is necessary that the matter should be physically present before the priest, and determinately specified in his intention, while the form is pronounced by him. The word "this" would otherwise be insufficiently applied.

For the *lawfulness* of the consecration it is necessary that it should be performed in sacred vestments, and accompanied with sacred ceremonies, according to the Rubric prescribed for the Holy Mass.

(*d*) *The subject* of the Holy Eucharist. The subject who can *validly* receive the Holy Eucharist, *i.e.* with sacramental grace, is any baptised person who eats or drinks it by swallowing it. Neither consciousness nor intention is necessary to its sacramental efficacy, but if the Sacrament is not swallowed it is not really received.

The subject who *can lawfully* receive the Holy Eucharist is any baptised person who (1) has come to the use of reason, and is instructed in the mystery. The Church does not allow the Holy Communion to infants. (2) Who is in a state of grace. (3) Who, if he has committed any grave sin, has obtained forgiveness for it by Baptism or

Penance. The Church, out of reverence for the Blessed Sacrament, does not allow us to trust to forgiveness obtained by an act of contrition. A mortal sin, however forgotten in a good confession, need not be confessed before Communion. (4) Who has not broken the natural fast by taking into the stomach anything whatever by way of food, or drink, or medicine, from the midnight preceding. This law does not oblige those who are in danger of death, nor does it apply to those who are not *sure* that they have broken their fast.

Things wholly unalterable in the stomach, as glass, or some metals, are not counted as food, and do not break the fast.

Things not taken from without, as blood from the gums, or particles which have adhered to the teeth, and been swallowed accidentally, do not break the fast.

Things taken from without, and swallowed, but not by way of food or drink, or medicine, do not break the fast. Such would be snuff, or dust, or raindrops in walking, which have been taken accidentally by way of respiration, or a drop of water swallowed accidentally in washing the mouth, as it is taken by way of saliva.

(5) The conditions of sacramental confession and fasting do not oblige when they cannot be observed without grave scandal, as may be the case when

a person remembers a mortal sin, or that he has broken his fast, when he is at the Communion rail.

(6) Lastly, the subject ought to have prepared himself by reflection, prayer, and interior acts of various virtues.

The first four conditions are under pain of grievous sin.

When receiving the Blessed Sacrament, the communicant should be careful to raise his head, and open his mouth sufficiently, so that the priest may give him the Sacred Host without difficulty. He should be careful also to make a proper thanksgiving after receiving.

(*e*) *The minister of the Holy Eucharist* is ordinarily a Priest only. Every Priest has inalienably the power to consecrate, but in order to use this power, or to administer the Holy Eucharist to others lawfully, it is necessary that he should have the express or presumed consent of the Bishop.

A Deacon can lawfully administer the Holy Eucharist in cases of necessity, if deputed to do so.

3. *Institution by Christ.* It was on Holy Thursday, the day before His Passion, after sunset, and therefore when the Jewish Festival of the Pasch, and the days of the Azymes, or unleavened bread, had begun, that Christ instituted at His last Supper

the Holy Eucharist, saying, "Do this in remembrance of Me."

4. *Signification of the Holy Eucharist.* The species, or accidents of bread and wine, signify the Body and Blood of Christ, which they contain. The whole Sacrament, or the Body and Blood of Christ, together with the species, signify the spiritual nourishment of the soul, and its incorporation with Christ by grace.

5. *Effects of the Holy Eucharist.* The Holy Eucharist produces in all who put no obstacle, but more abundantly in those who are better disposed, an increase of sanctifying grace.

This sanctifying grace is called its sacramental grace, inasmuch as it is given in order to the following effects: (1) To unite the soul with Christ. (2) To be a new title to a glorious resurrection. (3) To be a source of actual graces inflaming charity, diminishing concupiscence, and exciting to acts of contrition and other virtues by which venial sins are forgiven, and temporal punishment atoned for.

6. *Precepts about the Holy Eucharist.* There is a Divine precept, to receive the Holy Eucharist when in danger of death, and frequently during life.

The ecclesiastical precept fixes the obligation of receiving during life to at least once a year, and that at Easter time.

These precepts do not oblige those who have never had the use of reason, or who have altogether lost it, nor those who cannot receive without irreverence.

Persons who have the use of reason imperfectly may receive at death, and at Easter, and perhaps oftener, if there be no danger of irreverence.

Children who are come to the use of reason are excused from the Easter precept for four or five years, that they may be more capable of instruction and preparation.

ON THE MASS

1. THE Holy Eucharist is not a Sacrament only, but a Sacrifice also.

A Sacrifice is an external oblation of a sensible thing by a destruction of it in some way, made by a lawful minister to God, to testify that God is the Supreme Author of all things and of our being, and the Supreme Lord of life and death.

A sacrifice must be an external oblation and of a sensible thing, because it is an act of public worship.

The destruction of the thing offered need not be a physical one. A moral destruction is sufficient, whereby the thing offered is put in a worse state, and one unfit for its natural uses, and tending to its destruction.

A lawful minister is one who is deputed by Divine authority to offer it in the name of the people.

A Sacrifice is due to God only, because He alone is the Supreme Lord of life and death.

The destruction of the victim signifies that we acknowledge His right over our own lives.

2. In the Mass the Holy Eucharist is offered as a true and proper Sacrifice. This is of faith.

The Mass is the name of the whole Divine Service in which the Holy Eucharist is consecrated. The word is derived either from a Hebrew word, signifying an oblation, or from a Latin word signifying the dismissal of the people after Mass.

In the Mass there is an external oblation of a sensible thing, namely, of the Body and Blood of Jesus Christ, made sensible by the species of bread and wine, under which they are hidden.

In the Mass there is a moral destruction of the victim, both because Christ's death upon the Cross is mysteriously represented by the separate consecration of the bread and wine, in which by the force of the words the Body and Blood would be really separated if that were now possible, and also because by the consecration Christ's Body and Blood are really placed in a condition unsuited to their natural acts, and under corruptible species, at the destruction of which their presence ceases.

3. The Sacrifice of the Holy Eucharist probably consists in the twofold consecration, and in that alone.

The twofold consecration is probably essential, because otherwise the shedding of Christ's Blood upon the cross would not be adequately represented in the Mass, as He intended that it should be.

The twofold consecration is probably all that

is essential to the Sacrifice, because in it alone the moral destruction of the victim is already accomplished, and because it is the only act of the Mass which can be accomplished by a Priest only.

4. The sacrifice of the Holy Eucharist is offered not only for the principal end of all sacrifices, viz., the worship of God, and the due acknowledgment of His supreme dominion, but also for all other ends for which sacrifices can be offered, which are thanksgiving, atonement for sin and punishment, and the obtaining of all blessings. It is not only latreutic, but also eucharistic, propitiatory, and impetratory.

It is offered in commemoration of, and in thanksgiving for, the Passion of Christ, of which it is a representation, and of the Sacrifice offered upon the Cross, of which it is in substance, although not in its mode of offering, a renewal. It is also offered in thanksgiving for all blessings obtained through the Passion.

It is propitiatory for sin, not by making atonement for it, or meriting its forgiveness, but by offering the atonement already made by Christ upon the Cross, and by applying the merits already acquired by Him upon the Cross to obtain the graces necessary for its forgiveness.

It is propitiatory for the punishment of sin, inasmuch as it applies the atonement of Christ upon the Cross for its remission.

It is impetratory, inasmuch as it applies the merits of Christ acquired by His death upon the Cross, for the obtaining of all blessings merited thereby.

It therefore corresponds not only to the holocausts of the Old Law, which were purely latreutic, but also to the peace-offerings, which were eucharistic and impetratory, and to the sin-offerings, which were propitiatory; and on account of its infinitely superior excellence, it is the consummation and perfection of them all.

5. The Sacrifice of the Mass is offered principally by Christ, in whose person and with whose words the priest consecrates. It is offered (1) by a priest only as, after Christ, the proper and immediate minister, and (2) it is offered mediately by the whole Church, whose deputy the priest is, and especially by any persons who may have procured it to be offered.

6. The Mass is offered, according to the intention of Christ and His Church, for all members of the communion of saints, on earth and in Purgatory, and more particularly for those who assist, for the servers, and for the priest himself. It is offered also, according to the intention of the priest, for any for whom he may choose to offer it.

7. The value of the Sacrifice of the Mass is in itself infinite, and its effect is, therefore, not

diminished by the number of those who may assist at it, or for whom it may be offered generally, according to the intention of Christ and the Church.

The degree, however, in which its effects are applied to each of those for whom it is offered, and perhaps also the number of those to whom it can be applied with undiminished advantage by the special intention of the priest, is finite, and is determined according to the good pleasure of God. It is proportioned also to the fervour with which it is offered, and to the capacity and good dispositions of those for whom it is offered.

8. The Mass, inasmuch as it is offered by Christ and the Church, has always a certain fruit, *ex opere operato*, or by the mere fact of its being offered, however unworthy the priest may be. It has also an additional fruit, *ex opere operantis*, or proportionate to the merit and fervour of the priest, or of those who offer it through him.

9. The Sacrifice of the Mass is not derogatory—

(1) To Christ's sole and eternal priesthood, because Christ alone offers it as principal offerer, the priests being only his instruments.

Nor (2) to the unity or completeness of the Sacrifice on the Cross, because the Sacrifice of the Mass makes no fresh atonement for sin, nor acquires any fresh merits. The work of atoning and meriting

was done *once for all* and *completely*, by Christ's Sacrifice on the Cross. The Sacrifice of the Mass only applies the atonement already made, and the merits already acquired.

10. The Sacrifice of the Mass is not the less a representation and memorial of the Sacrifice on the Cross, because it is also a renewal of it, for it is offered differently, in an unbloody and mystical manner.

11. A priest may lawfully contract to apply the special fruit of the Mass, according to any one's intention, for a sum of money received, not as a price of the Mass, but for his support. Such a contract is binding in justice on both sides.

A priest, however, is forbidden to exact, although he may accept, more than is customary in his diocese.

ON THE SACRAMENT OF PENANCE

1. PENANCE is a Sacrament instituted by Christ for the remission of sins committed after Baptism by the lawful absolution of a priest, to sinners who are truly repentant, have confessed, and are ready to make satisfaction.

2. *Sensible sign.* (*a*) The *remote matter* of the Sacrament of Penance, or the matter about which it is employed, is any sin committed after Baptism. Mortal sins are necessary matter; venial sins, not necessary, but sufficient.

Mortal sins are said to be necessary matter, because they cannot be forgiven without the Sacrament, received at least in desire. Venial sins can be forgiven in other ways, as well as by the Sacrament. A sin is sufficient matter, even although it has been already absolved.

Imperfections, which are acts faulty in themselves, but wholly indeliberate, are not sufficient matter.

The *proximate matter* of the Sacrament of Penance is, probably, the acts of the penitent presenting sin for absolution, viz., contrition, confession, and

satisfaction. There is also a probable opinion that there is no matter, properly so called, and that the Sacrament consists wholly in the form, or absolution.

1. *Contrition* is a sorrow of heart and detestation for sin committed, with a purpose of not sinning again. In order to be sufficient to obtain the forgiveness of sins in the Sacrament of Penance, contrition must be—

(1) Interior, *i.e.* really an act of the will; but it is not necessary that it should be in the sensitive appetite, or feelings.

(2) Supernatural, *i.e.* elicited by the help of grace, and founded on a motive proposed by the faith, and not merely on a natural motive, such as the disgrace or punishment of this world.

(3) Universal, *i.e.* it must extend to all mortal sins, repenting of and renouncing them all, not necessarily individually, but all in general from some one common motive.

If any mortal sin is confessed, it is not necessary for the validity of the Sacrament that the contrition should extend to any venial sin, although no such sin will be forgiven to which it does not extend. But if no mortal sin is confessed, it is probably necessary for the validity of the Sacrament that the contrition should extend to at least some one of the venial sins confessed.

It is desirable therefore, lest it should not do so, to accuse ourselves always of some more serious sins of our past lives, or at least of some kind of sin, before committed.

(4) Sovereign, *i.e.* it must prefer God's friendship to every other good, and detest mortal sin above every other evil, not necessarily with more intensity, but appreciatively more, so as to choose rather to suffer any evil, or to lose any good, than to commit mortal sin, and so to lose God's friendship.

(5) Efficacious, *i.e.* determined to employ all the means necessary for avoiding all mortal sin, and for keeping God's commandments. There must be a resolution to employ prayer and the Sacraments, at least so far as they appear to be morally necessary for a real change of life, and also to avoid all proximate occasions of mortal sin.

Occasions of sin are external circumstances inducing to sin, either of their own nature, or by reason of the special frailty of the individual. Proximate occasions are those in which there is grave danger of sin, or in which the individual frequently falls. Remote occasions are those in which there is no such great danger.

We are not obliged to avoid remote occasions, and it would be impossible to avoid them all. We are bound to abandon all proximate occasions directly, when it is morally possible. When it is

morally impossible to escape from them, God will give special graces, by the diligent use of which they may practically be changed into remote occasions. If nevertheless they still continue to be proximate occasions, we are probably bound to quit them at all costs.

The efficacious resolution to avoid all mortal sins, and all proximate occasions of mortal sin, and to take all necessary means of amendment, is called a *firm purpose of amendment.* It is essentially included in all real contrition, but an act of it should always be made explicitly and carefully in preparing for Confession.

2. Contrition is divided into perfect contrition and imperfect contrition. Perfect contrition is called simply *contrition;* imperfect contrition is called *attrition.*

(1) *Contrition* is a sorrow of heart and detestation for sin committed, with a purpose of not sinning again, founded on the motive of perfect charity, or because sin displeases God, who is loved above all things for His own goodness' sake, and for His goodness to us.

Contrition must have all the qualities already mentioned, and include, at least, implicitly, the desire of the Sacrament. An act of contrition of this kind is a disposition so pleasing to God as to merit congruously and infallibly, although

not condignly, justifying grace, which God infuses into the soul immediately the act is made, even without the actual reception of any Sacrament.

(2) *Attrition* is a sorrow of heart and detestation for sin committed, with a purpose of not sinning again, founded on some good supernatural motive other than that of charity, as the fear of hell, the hope of heaven, the special deformities of certain sins, etc. The sorrow which is for the love of God because of His goodness to us may be either contrition or attrition, according as it regards rather the goodness of the giver, or the advantage of the gift.

Attrition also must have the qualities already mentioned. It is a sufficient disposition for obtaining justification by the Sacrament, but not sufficient to obtain justifying grace unless some Sacrament be actually received.

3. Contrition, whether it be contrition proper, or attrition, implies an act of faith, and also an act of hope, especially of pardon and of amendment. It is desirable to make these acts, and especially the latter, explicitly and carefully in preparing for confession.

b. The Confession, which is, probably, essential to the Sacrament, so that without it the Sacrament could in no case be validly administered, is some external acknowledgment of sin by word or sign

in order to absolution, made to a priest directly, or if it be by necessity in the hour of death, through a witness. If such a confession be formally entire, that is, if it be all which under the circumstances it is possible or obligatory to make, it is valid matter.

If a dying person, apparently insensible, has not apparently made any such acknowledgment, directly or indirectly, he ought, nevertheless, to be absolved conditionally in the hope that he may have attempted to do so. Also because of the other probable opinion, that outward confession is not of the *essence* of the Sacrament, although ordinarily a necessary condition.

The confession which is required for the *lawfulness*, and therefore, when there is no lawful cause of excuse, for the *validity also* of the Sacrament, must have the following qualities:

1. It must be entire;

a. It must include all certain mortal sins, certainly known to have been committed after Baptism, and which have not been already both confessed and remitted in a good confession, with their nature, and any circumstances which may alter their nature, and the number of times they have been committed, which may occur to the mind after a diligent examination of conscience. Or if there be no mortal sin not already confessed and forgiven, then some

venial sin, or some sin already confessed, or some kind of sin committed.

(*b*) As only sins committed after Baptism are valid matter, converts conditionally baptised, who have to mention a past sin, should for safety mention one committed after their conditional Baptism.

(*c*) The words "all mortal sins" mean strictly those of which a man is really conscious. It is therefore not of strict obligation to confess sins, the commission of which is really doubtful, although it is undesirable to do so.

(*d*) If a mortal sin has been forgotten in a good confession, although it be indirectly forgiven, it must be mentioned in the next confession. Also if a sin has been confessed, but not forgiven because the confession was bad, it must be mentioned in the next confession.

(*e*) The nature of different sins, that is, the different kinds of sins, are to be learned from the Commandments. In regard to sins against purity, about which so little instruction is given, everything should be told which might probably be of consequence, subject to the advice of a confessor.

(*f*) Circumstances which alter the nature are those which add to the sin a distinct kind of guilt, as of impiety in sins against parents or near relations, of sacrilege, of adultery, or of incest in

some sins against purity, etc. If the added guilt be grievous, the circumstance must be mentioned.

Circumstances which aggravate the sin within the same kind of guilt, such as the length of time it lasts, generally speaking, or the vehemence with which it is committed, need not necessarily be mentioned.

Those who take pleasure in recalling past sins, or who desire future ones, must, in confessing their complacencies and desires, tell the nature and circumstances of the sins rejoiced in or desired. In other sins of imagination the nature of the act must be told, but the circumstances need not.

(*g*) As regards the numerical distinction of sins in order to confession, it is to be observed:

1. That acts and thoughts of sin complete in themselves, that is, not tending directly to any further act as their fulfilment, are distinct sins.

Thus, evil complacences and delectations which have no reference to the future are separate sins as often as they are interrupted and renewed.

2. That acts and thoughts not complete in themselves, but tending to some further act as their fulfilment, may be morally united, and so be reckoned as one sin in two ways, either by being the result of one impulse of passion, or of being preliminary to some future sin actually following, to which they are referred. Thus many blows

given in one impulse of passion are considered as one sin.

Thus also the acts preparatory to a murder count as one sin with it, and need not be separately confessed, if the murder is actually committed; and an intention to commit a sin, if it has not been retracted, and if the sin has followed, need not be mentioned apart from the sin when it is confessed, but is included in the confession of it, although the evil intention may have been resumed several times during a day or more.

3. That acts or thoughts, even if incomplete in their nature, if they be not morally united in one or other of the ways mentioned, must be confessed as separate sins.

4. That the number of sins involved in any sinful act or thought is multiplied according to the number of objects of the act or thought.

Thus a man who kills or hates several persons in one act most probably commits several sins, and so also does he who takes pleasure in or desires to commit several sins at once.

(*h*) If the number of sins committed be known exactly, it must be confessed exactly. It would therefore be sacrilegious, wilfully to say that a sin was done "once or twice," if it was certainly committed twice.

If the number of sins be not known exactly, it

must be estimated in whatever way will give the best impression of the truth, as by considering the number of times it has probably been committed on an average in the week or in the month.

Ordinary diligence must be used in the examination of conscience, according to the penitent's capacity and opportunities, such diligence as he would use in any other important business. Since he who is bound to the end is bound to the use of ordinary means, and a confession of many sins cannot be properly made without previous thought, a diligent examination of conscience before confession is a matter of grave obligation, and if mortal sins are omitted through a wilful and culpable neglect of it the confession is sacrilegious.

It is not necessary to use extraordinary or scrupulous diligence, since it would be so burdensome as to be morally impossible.

2. The confession must be by word of mouth. This is of grave obligation if there be no grave necessity for making it otherwise. If there be, it ought to be made in any other way which is morally possible, but always to a priest who is present.

3. It must also be truthful, under pain of grave sin if the untruth be in grave matter, necessarily pertaining to the confession. It would be a grave sin therefore (1) to deny any mortal sin committed, (2) to accuse ourselves wilfully of any mortal sin

not committed, or (3) to deny any past sin, even if validly confessed, when the confessor asks about our past lives, in order to judge of our present dispositions.

4. The confessor has a duty to question penitents who seem likely otherwise to omit sins through ignorance or carelessness. But, whether asked or not, the penitent must tell all his sins.

The following would be lawful causes of excuse from the fulfilment of the above conditions.

1. Physical impossibility of fulfilling them, as in the case of those who are speechless and dying, and oftentimes in the case of those who are dumb, or deaf, or ignorant of the language of the country. Such persons are not bound to confess through an interpreter, or in any other way which would risk the secrecy of their confession.

2. Danger of death of the penitent, or confessor, before the confession would be finished.

3. Any real danger of revelation of the confession, as no one is obliged to a confession which is not secret.

4. Any grave injury or loss, to the penitent or any other, over and above the intrinsic burden of confessing, but the injury to the character of an accomplice, when he is necessarily made known in the confession of a sin, does not excuse from confession. A confessor, however, who does not

know the accomplice should be sought, if convenient. Questions are raised upon this point.

c. The satisfaction which is necessary for the *validity* of the Sacrament is the acceptance, expressed or implied, of some penitential good work imposed by the priest, or at least the good will to accept such penance.

The satisfaction which is *commanded* is the acceptance and performance of the penance imposed, which should as a rule be grave for grave sins.

If the penance be grave, and given for grave sins, it is a grave sin not to perform it.

It is of faith that the temporal punishment of sin is not always remitted with the sin; also that by penitential works, voluntarily undertaken or accepted, we can satisfy God for this temporal punishment; also that there is an obligation, when possible, on the confessor, of imposing, and on the penitent of accepting and fulfilling, a suitable penance in the Sacrament.

If the penance be fulfilled in a state of mortal sin, the obligation is sufficiently complied with, but the temporal punishment is not satisfied for, even in part.

(*b*) *The form* of the Sacrament of Penance is the words of absolution pronounced by the priest, viz., "I absolve thee from thy sins, in the name of the

Father, and of the Son, and of the Holy Ghost. Amen."

"I absolve thee from thy sins," and, most probably, even

"I absolve thee," would be valid.

(*c*) *Due employment* of matter and form. It is necessary, for *the validity* of the Sacrament, that the absolution should be given by the priest to a penitent who is in his presence, and probably who is sufficiently near for ordinary conversation.

If the absolution is given at a greater distance in case of necessity, it should be given conditionally.

It is also necessary that the absolution should follow the confession so soon as that the moral union of the two be not broken. If there be a delay of more than about an hour, it is safer that the penitent should renew in general the accusation of the sins mentioned.

(*d*) *The subject* who can validly and lawfully receive the Sacrament of Penance, is any baptised person who has committed sin after Baptism, and who makes the acts necessary for the matter of the Sacrament.

In order to make these acts properly, and to receive the Sacrament devoutly, it is necessary to make a good preparation for confession—

(1) By asking God's grace to help us.

(2) By carefully examining our consciences.

(3) By making acts of attrition and contrition with acts of hope, especially of the hope of pardon and of amendment.

(4) By making a firm purpose of amendment, or a good resolution to avoid sin and all the proximate occasions of sin, and to employ the means necessary for amendment.

(*e*) *The Minister* of the Sacrament of Penance is a Priest having jurisdiction.

A Priest only has the power of order necessary for producing this Sacrament.

Jurisdiction is authority over others, as subjects, granted by the Church, in order to the loosing them from their sins in this Sacrament. It is essential for its *valid* administration. This is of faith.

Jurisdiction is either ordinary or delegated. Ordinary jurisdiction is that possessed over their subjects by those whose office gives them the cure of souls, as the Pope, Bishops, and Parish Priests. Delegated jurisdiction is that which is lawfully given by those who have ordinary jurisdiction.

Delegated jurisdiction, at least in respect of seculars, cannot be exercised without the approbation of the Bishop of the Diocese, except that jurisdiction which the Church delegates to all priests, without exception, in case of necessity for those who are in danger of death, and also that which she supplies for the good of the public to

those priests who by common error are reputed to possess it.

3. *Institution* of the Sacrament of Penance. This Sacrament was instituted by Christ on the day of His Resurrection, when He breathed on His Apostles, and said, "Receive you the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

4. *Signification* of the Sacrament. The sorrowful confession by the penitent signifies his repentance, and the absolution signifies, as well as effects, the forgiveness of his sins.

5. *Effects* of the Sacrament of Penance. The Sacrament of Penance produces sanctifying grace in the soul in order to its justification and the forgiveness of its sins. It is therefore called a Sacrament of the dead, being primarily intended for those who are spiritually dead by sin.

Its *Sacramental grace* is this sanctifying grace considered as giving a title to actual graces helping to avoid sin.

It also remits temporal punishment in proportion to the dispositions with which it is received, and it gives to the Sacramental Penance a greater satisfac-

tory power than the same work would have out of the Sacrament.

6. *Precepts* about the Sacrament of Penance. There is a Divine precept to receive this Sacrament as a remedy for sin, but not necessarily immediately upon its commission; also to receive it, if in sin, at the hour of death.

The Church determines the Divine precept by commanding us to receive it at least once a year, if we have committed or been in a state of mortal sin during the year.

The Seal of Confession. There is a Divine precept, binding under pain of mortal sin of sacrilege, as well as a natural obligation, that a priest who hears any sin, or anything in any way connected therewith, which is told in order to absolution, should keep it absolutely secret under all possible circumstances, and that he should make no use of it whatever which could be in any way, directly or indirectly, to the annoyance of the penitent.

There is a similar precept, and a similar obligation, binding upon anyone who overhears a confession, or who comes in any other way to the knowledge that a sin, or anything which has been told in order to absolution, has been confessed, unless the penitent himself intentionally tells him of it.

ON THE SACRAMENT OF EXTREME UNCTION

1. Extreme Unction is a Sacrament instituted by Christ to confer on sick persons in danger of death, health of the soul, and sometimes also of the body, by unction with blessed oil, and the prayer of the priest.

2. *The sensible sign.* The remote matter of the Sacrament of Extreme Unction is olive oil, blessed for the purpose by a Bishop on Holy Thursday.

The proximate matter is an unction with the holy oil of the sick on at least the five organs of sense, viz. the eyes, ears, nostrils, mouth, and hands, or if they are any of them mutilated, on the parts nearest to them.

It is not certain if the unction of all the five senses is necessary for the validity of the Sacrament. It is not necessary for its validity that the unction should be made on both the organs of each sense.

An unction of the feet, and in some cases also of

the reins, is prescribed, but is not any essential part of the matter of the Sacrament.

(*b*) *The form* of the Sacrament of Extreme Unction is the prayer, "By this holy anointing and His most sweet mercy, may the Lord forgive thee whatsoever thou hast sinned by sight. Amen," at the unction of the eyes. At the other unctions it is the same prayer with the words "by hearing," "by smell," "by taste and speech," "by touch," respectively substituted.

(*c*) *Due employment* of matter and form. The form for each unction must be spoken while the unction is made, and by the priest who makes it. The various unctions may be made simultaneously or successively by various priests, but they must be near enough together to have a moral unity, and in the Latin Church it would be grievous sin to have more than one minister, except in case of necessity.

It is ordered that the unctions should be made in the form of a cross, and in the order above-named, with certain prayers before and after.

(*d*) *The subject* of Extreme Unction is: any sinner who has been baptised, and who is in danger of death by sickness, and who has not already received it in the same dangerous crisis. It is sufficient that he have an interpretative intention, or would have wished for it.

Idiots from birth, and children in no way come to

the use of reason, are not subjects capable of the Sacrament, because they have not been guilty of actual sin.

Persons not in danger of death, or not in danger by reason of sickness, are not subjects. It is not right, however, to wait till the last extremity.

(*e*) *The minister* is any priest.

To administer it lawfully it is necessary, except in cases of necessity, that the priest should be the parish priest, or be delegated by him.

3. *Institution by Christ.* This is gathered from the promulgation of the Sacrament by S. James, Ep. cap. v. The time of it is uncertain.

4. *Signification.* The unction and prayer signify the healing power of the Sacrament.

5. *Effects.* (1) The Sacrament of Extreme Unction produces sanctifying grace, in order to the comforting and strengthening of the soul against the pains of sickness, and the temptations of the devil. This grace is its sacramental grace, inasmuch as it gives a right to actual graces for this object during the illness.

(2) It also, in proportion to the dispositions with which it is received, wipes away the relics of sin, viz., temporal punishments, anxieties, weaknesses, languor, fears, troubles, &c.

(3) It also remits sin—venial sins primarily,

mortal sins secondarily—and in default of the Sacrament of Penance, when this has been for any cause inculpably omitted, and the subject has made an act of attrition. It is often, therefore, a necessary means of salvation to those who are deprived of the use of their senses, which is necessary for confession.

(4) It also sometimes restores to bodily health, when this is expedient for the soul, and when the Sacrament is not deferred so long that the cure cannot be effected without a miracle.

ON THE SACRAMENT OF ORDER

1. ORDER is a Sacrament, by which spiritual power is permanently conferred, to consecrate the Holy Eucharist, and duly to perform other ecclesiastical ministries, in some way or other related to it.

2. By the Sacrament of Order various degrees of spiritual power are conferred, which are also called Orders.

3. There are Seven orders, viz., the Priesthood, the Diaconate, the Subdiaconate, the Acolythate, the Exorcistate, the Lectorate, and the Ostiariate.

The Priesthood is reckoned as one order in relation to the Holy Eucharist, since the power of consecrating that Sacrament belongs equally to all Priests. It is, however, divided into two kinds, the greater of which includes the less, viz., the Episcopate, or greater Priesthood, and the Presbyterate, or lesser Priesthood.

The Episcopate, besides the power of consecrating, has the power of communicating the same power to

others. The Presbyterate has not the latter power, and is dependent upon the Episcopate for the lawful use of the former.

The Priesthood, the Diaconate, and the Subdiaconate are called the greater orders, or Holy Orders, because they have a solemn obligation of chastity annexed, and because they approach more closely to the Holy Eucharist.

The first Tonsure is not an order, since it confers no spiritual power, but it is a disposition for orders, whereby the person receiving it is transferred to the clerical state.

4. It is of faith that the ordination to the Priesthood is a Sacrament. The same is certain of the ordination to the Diaconate, and to the Episcopate as distinct from the Priesthood. Ordinations to the Subdiaconate and the four Minor Orders are probably not Sacraments.

5. *The sensible sign.* (*a*) The *remote matter* is the hand of the Bishop, and probably also the instruments used in the various orders, which are delivered to those who are ordained.

The *proximate matter* of the ordination to the *Presbyterate* is the imposition of the Bishop's hands before the Consecration, the delivery of the chalice with wine, and the paten with a Host, and the imposition of hands at the end of the Mass.

Probably all these three things are essential for the complete ordination: more probably only the first.

The proximate matter of the Episcopate is the imposition of the Bishop's hands, and probably also the delivery of the ring, pastoral staff, and Book of the Gospels.

The proximate matter of the Diaconate is the imposition of the Bishop's hands, and probably the delivery of the Book of the Gospels.

The proximate matter of the Subdiaconate and Minor Orders is the delivery of the instruments of each order.

(*b*) *The form* of the Presbyterate are the words and Preface following the first imposition of hands; and probably also the words accompanying the tradition of the instruments, viz., "Receive the power of offering sacrifice to God for the living and for the dead in the name of the Lord," and those at the last imposition of hands, viz., "Receive the Holy Ghost; whose sins thou shalt forgive, shall be forgiven them; and whose sins thou shalt retain, shall be retained."

The form of the Episcopate are the words of the Preface accompanying and following the imposition of hands, and probably also the words accompanying the tradition of the Instruments.

The form of the Diaconate are the words, "Receive the Holy Ghost for strength and for

resisting the devil and his temptations, in the name of the Lord," during the imposition of the Bishop's hand, the accompanying Preface, and the words at the tradition of the Intruments.

The form of the other orders are the words at the tradition of the Instruments.

The above are the matter and form of the orders in the Latin Church. In the Greek they are somewhat different.

(*c*) *Due employment* of matter and form. The ceremonies and rubrics of the Pontifical must be exactly complied with, under pain of sin.

(*d*) The *subject* who can *validly* receive the Presbyterate or any inferior order, is any male who has been baptised, who has either never come to the use of reason, or who, having ever come to it, has consented to receive the order, and has not retracted his consent.

The *subject* who can *validly* receive the Episcopate, is only a Priest who has consented to receive it.

The subject who can *lawfully* be ordained is one who also fulfils the following conditions:

(1) Who is confirmed and has received the tonsure.

(2) Who has attained the canonical age.

(3) Who is free from all censure and irregularity.

(4) Who is in a state of grace, has no habit of grievous sin, is of good reputation, has a Divine vocation, and a right intention in receiving orders.

(5) Who has the requisite knowledge.

(6) Who has a competent title of maintenance.

(7) Who has received the previous orders, if any, and observed, or been duly dispensed from, the intervals required to be observed between the orders.

(*e*) *The Minister* of the Sacrament of Order, so far as regards the Episcopate, Presbyterate, and Diaconate, is a Bishop only.

A Priest by Papal commission can confer the inferior orders.

A Bishop *can lawfully* ordain only his own subjects, or those for whose ordination he has been duly delegated by their own Bishop.

6. *Institution by Christ.* The Sacrament of Order was instituted by our Lord at the Last Supper, when He said, "Do this in remembrance of Me."

7. *Signification.* The matter and form, although varying in the Greek and Latin rites, always signify the delivery of the spiritual power of each order.

8. *Effects.* The Sacrament of Order produces:

(1) Sanctifying grace, in order to certain spiritual powers towards both the real and the mystical Body of Christ.

A Priest receives the spiritual power to consecrate the Body and Blood of Christ, to baptize, absolve, and administer other Sacraments to the faithful, to preside, to preach, and to bless, but he cannot absolve validly, nor use these other powers lawfully, except in submission to a Bishop.

A Bishop receives in addition the exclusive power of ordaining, the power of confirming, and a right to teach and to rule in the Church of God. He must use these powers in obedience to the Pope.

A Deacon receives power to minister immediately at the Sacrifice of the Mass, and to preach and baptise by commission in case of necessity.

The other orders give power to minister more or less nearly at the altar, and to fulfil other ministries.

(2) This sanctifying grace, as giving a title to actual graces for the due exercise of these powers, is the Sacramental grace of Order.

(3) The Sacrament of Order also produces an indelible character, so that each order can only be received once.

ON THE SACRAMENT OF MATRIMONY

1. MATRIMONY, as a Sacrament, is the lawful contract of marriage between baptised persons, signifying and producing grace.

The contract of marriage is one by which a man and woman mutually give and receive a right over one another, in order to the generation of children, and bind themselves to live together and to help one another for the rest of their lives.

2. *The sensible sign.*

(*a*) The *remote matter* of the Sacrament of Matrimony is the contracting parties themselves, as they are themselves the subject of the contract.

The *proximate matter* is probably the free, external, and internal, mutual, present delivery, made by the contracting parties to one another of the right over themselves, for the lawful ends of marriage, for the rest of their lives.

The delivery must be free, *i.e.* voluntarily made, and not through violence or grave fear, unjustly

inspired for the purpose. It would otherwise be invalid, certainly by the ecclesiastical, and probably by the natural law also.

It must be both external and internal, *i.e.* it must be a real internal consent manifested by words, or some other external sign. It would not otherwise be sufficient for a contract.

It must be mutual, or there would be no contract.

It must be present, and actually done at the time, or it would not be a delivery, but only a promise of one.

It must be for the lawful ends of marriage, *i.e.* it must be limited by no condition contrary to the essence of a marriage contract, or which would exclude the right to the generation of children, mutual fidelity, or perpetual union.

(*b*) *The form* is probably the mutual, externally manifested acceptance by the contracting parties of the right over each other so delivered.

(*c*) *Due employment of matter and form.* It is necessary for the validity of the Sacrament, that the matter and form should be morally united, according to the nature of contracts; that is, that the consent of one party should subsist, and not be retracted until it is accepted and returned by the other.

There would be a sufficient moral union in a

marriage made by proxy, if the authority given to the proxy was not retracted, even mentally, by the party before the contract was completed.

It is also necessary for *the validity* of the Sacrament in places where the law of the Council of Trent has been promulgated, that the contract should not be clandestine, *i.e.* that it should be made before the Bishop or parish priest of one of the parties, or some priest delegated by one of them, and at least two witnesses.

The law of the Council has not been promulgated in England. It has in Ireland, but only for marriages in which both parties are Catholics.

It is necessary for the *lawfulness* of the Sacrament — (1) that it should not be celebrated clandestinely; (2) that it should be celebrated according to the rite prescribed by the Church, and be followed by the nuptial benediction, except in the marriage of widows, if both parties be Catholic; (3) that it should not be celebrated with solemnity, *i.e.* with the nuptial blessing, festivities, &c., in the forbidden times, *i.e.* from the first Sunday of Advent to the Epiphany inclusively, and from Ash Wednesday to Low Sunday, inclusively, unless by dispensation.

(*d*) The *subject* who can *validly* receive the Sacrament, is any baptised person not labouring

under any impediment invalidating the marriage, either natural, divine, or ecclesiastical.

Persons, neither of whom are baptised, can contract marriage validly, but their marriage contracts are not Sacraments.

Persons of whom one is baptised, and the other not, cannot contract validly by the law of the Church. In such contracts made before this law existed, or when it is dispensed, it is probable that the contract is not a Sacrament with respect to the baptised party.

Invalidating impediments created by the ecclesiastical law can be dispensed by the Pope, and ordinarily by him only. Those which arise from the natural or Divine law can only be removed by the direct dispensation of God, revoking His law, or so altering the circumstances as to withdraw the case from the operation of the natural law.

The following are some of the more ordinary impediments invalidating a marriage:

(1) A mistake as to the identity of the other party, since this destroys the substance of the contract by the law of nature.

(2) Grave fear, unjustly inspired to bring about the marriage.

This invalidates the contract by the ecclesiastical, and probably also by the natural law, since it deprives it of its liberty.

(3) A previously-contracted valid marriage of either of the parties, still existing, and not dissolved by any Divine or ecclesiastical dispensation. This arises from the Divine law (which is in ordinary circumstances the law of nature also), that the marriage contract cannot subsist with more than one husband or wife at the same time, or be dissolved while both are living, except in certain cases by Divine dispensation.

(4) Consanguinity, or relationship by blood to the other party, up to the fourth degree; that is, to any degree as near as that of third cousins, inclusively. This impediment as between parents and children, and probably between brothers and sisters, arises from the law of nature, as between other relatives from the ecclesiastical law.

(5) Affinity, or the relationship which arises from either of the parties having been previously married to any relative of the other party up to the fourth degree, or having had unlawful intercourse with any relative of the other party up to the second degree; that is, any degree as near as that of first cousins, inclusively. This impediment, except perhaps in the first degree, arises from the ecclesiastical law.

(6) Spiritual relationship, or that which arises in the Sacraments of Baptism and Confirmation between the person baptised or confirmed, and his

parents on the one side, and the minister baptising or confirming, and also the godparents on the other. This, and the following impediments, arise from the ecclesiastical law only.

(7) Public decency, or the sort of relationship which arises from either of the parties having been previously validly betrothed to the other party's parent or child, brother or sister, even if the betrothal have been duly dissolved, or from his having been married to any relative of the other party up to the fourth degree, even if the marriage had been never consummated, and had been dissolved by dispensation.

A valid betrothal is an engagement resulting from a free deliberate mutual promise to marry, intended to be binding under pain of grave sin of injustice, made by persons between whom there is no impediment.

Promises to marry in England frequently do not amount to a betrothal, either because they are not mutual, or because they are not intended to impose a strict obligation.

(8) A solemn vow of chastity in sacred orders or in religion. Also a simple vow in the Society of Jesus.

(9) Difference of worship, by which is meant that one of the parties has received baptism, and the other not.

(*e*) The subject who can *lawfully* receive the Sacrament of Matrimony must also fulfil the following conditions:

(1) He must be quite certain of his free state. It is not lawful to marry with a probability only, however great, of the death of a former wife or husband.

(2) He must be free from any obligation by vow of observing chastity, of not marrying, of entering religion, or of taking orders.

(3) He must be free from any obligation of betrothal to another.

The obligation of a betrothal validly contracted may cease: (1) By mutual consent. (2) By the marriage of the other party. (3) By the departure to a distance of the other party without consent, or other non-fulfilment of the engagement on his part. (4) By any notable disqualification of the other party, which would have been sufficient to prevent the engagement. (5) By any invalidating impediment supervening. (6) By the great probability of an unhappy or scandalous marriage, such as it would be wrong to contract.

(4) He must have consulted his parents, if they are living. He need not, however, conform to their commands, and he need not even consult them, if he have reason to fear unjust interference.

(5) He must not be intending to marry anyone

who, by reason of any impediment, cannot marry without sin.

(6) He must not be intending to marry a Protestant, unless he has had a just cause for obtaining a dispensation to do so from Rome, has obtained the dispensation, and has fulfilled its conditions.

Marriage with a heretic is a grievous sin by the *natural* law, if there be grave reason to fear, as is sometimes the case, that it may be grievously dangerous to the party's own faith or morals, or those of their children, nor can any dispensation in this case make it lawful.

Marriage with a heretic is also forbidden in all cases whatsoever by the law of the Church, under pain of grave sin, unless under conditions and by dispensation, for which some grave cause is required.

The dispensation is never granted except on the following conditions, which are also required by the natural law. (1) That both Catholic and Protestant should promise to take care that all the children, both boys and girls, are brought up Catholics. (2) That the Catholic should promise to try to convert the Protestant, and (3) that the Protestant should promise to allow the Catholic the free exercise of his or her religion. (4) That no marriage should take place before a non-Catholic minister, unless he be a necessary legal functionary.

(7) He must have had the banns duly published in the Parish Churches of both parties on three successive Sundays at High Mass, unless he has been permitted or directed to do otherwise.

(8) He must be sufficiently instructed in the Christian doctrine to be able to teach it to his children.

(9) He must be in a state of grace.

(*e*) *The minister* of the Sacrament is each of the contracting parties, each administering it to the other.

(*f*) The *intention* of the ministers ought to be an absolute one. If it is conditional, depending on a past or present condition, which is fulfilled, the marriage is valid; if it depend on a future one, the marriage probably takes place when the condition is fulfilled, if neither party has retracted their consent, but perhaps not without a new contract.

Institution by Christ. The Sacrament of Matrimony was probably instituted by our Lord at the time of the Marriage at Cana of Galilee.

Signification. The marriage contract between Christians is a sign of the union of Christ with His Church by charity, and when consummated, it is a sign of His indissoluble union with her by the Incarnation, and it then becomes, there-

fore, absolutely indissoluble. It also signifies the sanctifying grace which it gives in order to a holy union.

Effects. The Sacrament of Matrimony produces in those who worthily receive it sanctifying grace in order to the sanctifying of the married life. Its Sacramental grace is this same grace as giving a title to the necessary actual graces.

The Sacrament of Matrimony, not consummated, produces a bond of union between husband and wife indissoluble during their lives, except by the religious profession of either party (in favour of which there is a Divine dispensation), or by a Papal dispensation for any urgent cause.

The Sacrament of Matrimony, when consummated, produces a bond of union between husband and wife which is absolutely indissoluble during their lives, so that under no circumstances, and by no human authority, can either validly marry again during the life of the partner.

A marriage between unbaptised persons, which is not a Sacrament, is ordinarily a bond for life. It can, however, even although consummated, be dissolved in some extraordinary cases by Papal dispensation, and there is a Divine dispensation which allows either party, on being converted and baptised, to marry again if his partner either refuses

to live with him, or will not do so without insult to the Creator, or danger to his faith.

By the second marriage the previous one is dissolved.

Precepts concerning the Sacrament of Matrimony.

It is a mortal sin to be married by an heretical minister, either without any marriage according to the Catholic rites, or before or after such marriage, unless it is required by law, as a purely civil ceremony.

There is no law prohibiting second, third, or subsequent marriages, if there be no impediment.

ON THE SACRAMENTALS

1. SACRAMENTALS are certain sacred things, and external religious acts, appointed by the Church, which procure for those who use them devoutly actual graces, whereby venial sins may be remitted.

Some of them have special efficacy against devils, and other particular blessings attached to them by the prayers of the Church.

2. Holy water, blessed palms, ashes, candles, bread, &c., the Lord's Prayer, the Confiteor, the sign of the Cross, a Bishop's blessing, 'Agnus Dei's,' exorcisms, insufflations, blessings, consecrations, &c. are reckoned among Sacramentals.

ON THE VIRTUES AND VICES

1. The *Theological Virtues* of Faith, Hope, and Charity, are said to relate immediately to God, because they have God for at least their primary and immediate object, and have some one of His perfections for at least their primary formal object or motive.

The *Moral Virtues* have for their immediate object human acts considered as morally good, or as in accordance with right reason and the law of God, and for their formal object and motive the moral goodness of those acts.

2. The *Cardinal Virtues* are those from which the other moral virtues flow, or with which they are connected.

Prudence is a virtue of the intellect, guiding the will to choose what is good, and to avoid what is bad, with respect to its last end.

Justice is a virtue, perfecting and inclining the will to give constantly and invariably to every one what is due to him by right.

Fortitude is a virtue inclining the will to confront

dangers and difficulties, and to undergo labours and sufferings, according to right reason, and the law of God.

Temperance is a virtue which regulates according to right reason and the law of God the appetite for and use of those things which give delectation to the senses, especially of taste and of touch.

3. The Beatitudes are acts of the virtues and gifts, inasmuch as they perfect the soul, and lead to a foretaste of beatitude in this world, and eternal life in the next.

4. *The seven deadly sins* are more correctly called the seven capital sins, because they are sins from which many others proceed, as from their head, or source.

They are not always mortal sins, and on the other hand many mortal sins are not capital sins.

Pride is an inordinate love of our own excellence.

From it proceed presumption, ambition, and vain glory.

Avarice is an inordinate desire for temporal goods.

From it proceed hardness of heart, disquietude of mind, violence, deceit, fraud, and treachery.

Lust is an inordinate desire of carnal pleasure.

From it proceed spiritual blindness, precipitancy, inconsiderateness, inconstancy, self-love, hatred of God, love for this world, and horror of the next.

Anger is an inordinate desire of revenge.

From it proceed indignation, passion, outcries, blasphemies, insults, curses, quarrels, fights, seditions, and murders.

Gluttony is an inordinate desire for food and drink.

From it proceed stupidity, immodesty, talkativeness, scurrility, and uncleanness.

Envy is sorrow at another's good, as diminishing our own excellence.

From it proceed hatred, detraction, and sowing of dissensions.

Sloth is a remissness in the practice of virtue, and in particular a weariness of the Divine friendship, because of the trouble which it involves.

From it proceed contempt of the gifts of God, despair, and distractions.

5. *The sins against the Holy Ghost* are sins, not of frailty or of ignorance, but of malice, by which evil is so chosen as that whatever might prevent the choice of it is despised and rejected.

They are called sins against the Holy Ghost, because they especially contradict the love of God, which is appropriated to Him, and because they despise and reject His operations in the soul.

Presumption destroys fear, which springs from the consideration of the Divine justice.

Despair destroys hope, which springs from the consideration of the Divine mercy.

Resisting the known truth, rejects one of the great gifts of God by which we are withdrawn from sins.

Envy at another's spiritual good, or a dislike of the spread of Divine grace, rejects another gift necessary for conversion.

Obstinacy in sin destroys the chance of conversion, which the consideration of the worthlessness of sinful pleasures might give.

Impenitence, or the determination not to repent, hardens the heart against the consideration of the wickedness of sin.

They therefore require, as it were, a miracle of grace for the conversion of the sinner.

6. The Evangelical Counsels are advices given in the Gospel, by following which we may more easily and more speedily arrive at the end of eternal beatitude. They differ from the precepts in not being of obligation.

By voluntary poverty we renounce earthly riches, which excite "the concupiscence of the eyes."

By perpetual chastity we renounce carnal pleasures, which excite "the concupiscence of the flesh."

By entire obedience we renounce pride and self-will, which belong to the pride of life.

ACTS OF ALL THE VIRTUES

I. Faith.

The Father — The Father, and Lord, Unbegotten,
Of the Godhead the Fountain and Source,
The Son — And, Born of the Father, the Son,
His Image, and Splendour, and Word ;
The Holy Ghost — The Spirit, proceeding from Both,
Their Love, who with Both is adored ;
The Blessed Trinity — Three Persons, One God, I believe,
Creation — One Father, Creator, and Lord.

II. Faith.

Incarnation — And in Jesus, God's Son, by the Spirit,
Of Mary, the Virgin, conceived,
Atonement — Who suffered and died for our sins,
Justification — And rose for our Life, I believe.
Heaven — Evermore Heaven's joys to the good,
Hell — And Hell to the bad He will give ;
Act of Faith — I believe what is taught by God's Church,
Motive — For God cannot err nor deceive.

III. Hope.

Promise — Thou hast promised, O Infinite Good,
Thyself to be mine evermore :
Condition — Through the merits of Jesus, my Lord,
If Him I will love and adore.
Primary Object — Thee then I will hope to possess,
Second Object — And all that may lead me thereto,
Motives — For Thou art Almighty to help,
All-Merciful, Faithful, and True.

IV. Charity.

My Father, my God, and my All, — Motives
Vast Ocean of Beauty and Bliss,
Who art Infinite Goodness Thyself,
And Infinite Goodness to us ;
I love Thee, Thyself, above all, — Primary Object
And all that Thou lovest, for Thee : — Second Object
All my sins I detest for Thy sake ; — Contrition
Dear Father, have mercy on me. — Hope of Pardon

V. Charity.

I delight in Thy Life and Thy Love, — Complacency
In Thy Sweetness, and Beauty, and Light ;
I wish Thee all Glory and Praise — Benevolence
For Thy works full of Goodness and Might.
I embrace Thy Adorable Will, — Conformity
For all sin I would wish to atone ; — Reparation
I long to behold and enjoy Thee, — Union
And to love Thee for ever, my Own.

VI. Mercy.

O Jesus, in mercy to man, — Motive
Thou didst die, and didst tell us that he,
Who love to Thy little ones shews,
Sheweth also like mercy to Thee.
Let me love then to feed and to clothe, — Corporal Works
And to visit and comfort Thee, Lord ;
And to those who are sinful and weak, — Spiritual Works
Consolation and succour afford.

VII. Prudence.

Give me light, O true Light of the World, — Prudence
To know how to serve Thee aright,
And guide me, O Spirit of Truth, — Gifts of Holy Ghost
To do what is good in Thy sight :
Give me Wisdom Thy Sweetness to taste ; — Wisdom
Understanding to open my mind ; — Understanding
And Knowledge Thy Heavenly ways, — Knowledge
With Counsel, and Prudence, to find. — Counsel

VIII. Justice.

Motive — O Jesus, Thou always didst pay,
Since the Law of the Lord Thou didst love
What was due to all men here below,
What was due to Thy Father above ;
Justice — Oh teach me to render to all,
Both to God and to Cæsar, their own ;
To hate all injustice and fraud,
Restitution — And for every wrong done to atone.

IX. Religion.

Adoration — I adore Thee, O Sovereign Lord,
Whose glories all Heaven amaze ;
Sacrifice — I offer the Lamb that was slain,
Praise — To give Thee due worship and praise ;
Thanksgiving — I thank Thee for all Thou hast done,
For all Thy dear Children alway ;
Devotion — To Thy work my whole life I devote ;
Petition — For Thy help I will constantly pray.

X. Religion—Jesus.

Sacred Heart — In one with Thine Own Loving Heart,
Sweet Jesus, My Saviour Divine,
Offering — I offer Thy Blood and Thy Death,
And all actions and sorrows of mine ;
Intentions — For the praise and the glory of God ;
Intercession — That all men may salvation receive ;
All wandering sheep to bring back ;
Holy Souls — And the suffering Souls to relieve.

XI. Religion—Mary.

Salutation — Hail, Mary ! Immaculate Queen !
Chaste Spouse of the Spirit Divine !
Invocation — Sweet Mother of grace and of men,
Do thou to my succour incline.
Thanksgiving — I love thee, and thank thee, and pray,
Love of God — For God's love and to die in His grace
Perseverance — Oh pray for me now and at death,
And secure me in Heaven a place.

XII. Religion—Saints.

O Jesus, and Mary, and Joseph, — S. Joseph
I give you my soul, and my heart;
Oh, aid me in death, that my spirit
In peace with you all may depart.
S. Michael defend me; and be it, — S. Michael
To save me in judgment, thy care.
My Angel, safeguard me; and hearken, — Angel Guardian
All ye Angels and Saints, to my prayer. — Angels & Saints

XIII. Religion—Church.

Holy Catholic Church of the Lamb, — The Church
His mystical Body and Bride,
Upon Peter by Him Thou wast built, — The Pope
To belong unto Thee is my pride.
From Mass and the Sacraments, Lord, — Holy Mass
I desire all grace to obtain, — Sacraments
To feed oft on Thy Body and Blood, — Holy Eucharist
And all Holy Indulgences gain. — Indulgences

XIV. Fortitude.

O Thou, who enduredst the Cross, — Example
Despising confusion and shame,
Give me courage and strength from on high, — Fortitude
My pride and my passions to tame.
With Fortitude's gift and with Fear, — Fortitude, Fear
No human respect will I dread; — Heroic Virtue
What Thou wilt I will suffer and do, — Piety
My heart's blood for Thy love I will shed.

XV. Temperance.

All pleasures and wealth I forego; — Chastity
Unknown and despised I would be; — Humility
This world and its gifts I renounce; — Poverty
My will I have given to Thee; — Obedience
For Thou didst so humble Thyself, — Motive
As the form of a servant to take,
Obedient made unto death,
E'en the death of the Cross, for my sake.

PLYMOUTH :
WILLIAM BRENDON AND SON,
PRINTERS.

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Notes on Christian Doctrine
TITLE